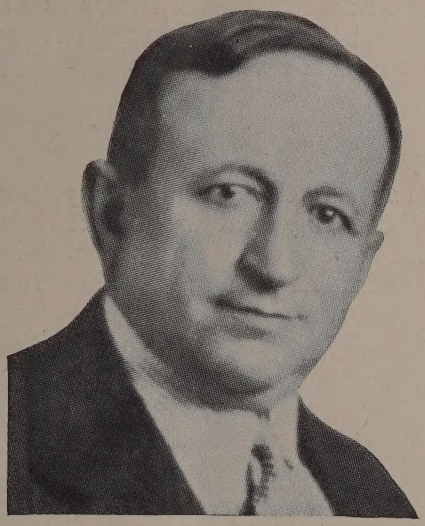
VOLUME XLIV, No. 2 NOVEMBER, 1929

B'NAI B'RITH MAGAZINE



I. RUDE

He has never turned away a person in distress.

(See Page 59)

THE NATIONAL JEWISH MONTHLY

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DE LONGE

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THE

B'NAI B'RITH MAGAZINE

The National Jewish Monthly

VOLUME XLIV NOVEMBER, 1929 NUMBER 2

EDITOR
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Articles bearing the names or initials of the writers thereof do not necessarily express the views of the editors of the B'nai B'rith Magazine on the subjects treated therein.

The B'nai B'rith Magazine goes to members of the order for the nominal sum of fifty cents a year. Non-members pay one dollar a year. Although the magazine is the official organ of the Independent Order of B'nai B'rith, subscription to it is not compulsory. Members who do not desire to receive their magazine may relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial office.

Jewish Calendar

5690

1929

Rosh Hashonah	Sat., Oct.	5
	Sun., Oct.	6
Fast of Gedalia	Mon., Oct.	7
Yom Kippur	Mon., Oct.	14
Succoth	Sat., Oct.	19
	Sun., Oct.	20
Shemini Azereth	Sat., Oct.	26
Simchas Torah	Sun., Oct.	27
*Rosh Chodesh Chesvan	Mon., Nov.	4
Rosh Chodesh Kislev	Tues., Dec.	3
First Day of Chanukah	Fri., Dec.	27

1930

*Rosh Chodesh Tebeth	Thurs., Jan.	2
Fast of Tebeth	Fri., Jan.	10
Rosh Chodesh Shevat	Thurs., Jan.	30
Chamisha Oser B'Shevat	Thurs., Feb.	13
*Rosh Chodesh Adar	Sat., Mar.	1
Fast of Esther	Thurs., Mar.	13
Purim	Fri., Mar.	14
Rosh Chodesh Nissan	Sun., Mar.	30
First Day of Pessach	Sun., Apr.	13
Eighth Day of Pessach	Sun., Apr.	20
*Rosh Chodesh Iyar	Tues., Apr.	29
Lag B'Omer	Fri., May	16
Rosh Chodesh Sivan	Wed., May	28
Shavuoth	Mon., June	2
	Tues., June	3
*Rosh Chodesh Tammuz	Fri., June	27
Fast of Tammuz	Sun., July	13
Rosh Chodesh Ab	Sat., July	26
Tisho B'Ab	Sun., Aug.	3
*Rosh Chodesh Elul	Mon., Aug.	25

NOTE: Holidays begin in the evening preceding the dates designated.

**Rosh Chodesh also observed the previous day.*

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Among Our Contributors

DAVID EWEN is well-known to readers of the Anglo-Jewish press for many articles on literary and stage personalities.

REGINA MIRIAM BLOCH is a prolific authoress living in London.

HAYNES A. GILBERT specializes in writing articles on all phases of music.

HEYMAN ZIMEL is a newspaperman in the east who is chiefly interested in the theater.

MARGARET GOTTLIEB is the authoress of a large number of articles, stories and sketches for both Jewish and general publications.

I. J. SARASOHN is Rabbi of Temple B'nai Jeshurun, Leavenworth, Kansas.

EDWARD E. GRUSD is Assistant Editor of the B'NAI B'RITH MAGAZINE.

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Editorial Comment

B'nai B'rith's New Secretary

DR. ISAAC MAX RUBINOW, a scholar and a gentleman, and a widely known social worker, has been appointed by President Alfred M. Cohen to the post of Secretary of the Independent Order B'nai B'rith as a successor to the late Dr. Boris D. Bogen. Dr. Rubinow entered on his new duties November 1.

For the past year he was Executive Director of the United Palestine Appeal, and prior to that Executive Director of the Jewish Welfare Society of Philadelphia. He is a statistician as well as a social worker.

Born in Grodno, Russia, on April 19, 1875, Dr. Rubinow was educated at Columbia University, where he received his A.B. in 1895 and his Ph.D. in 1914. In 1898 he won his M.D. from the medical college of New York University. The following year he married.

Dr. Rubinow has had an interesting and successful career. For more than 15 years he was a correspondent for Russian newspapers; he was the economist expert of the Bureau of Statistics, U. S. Department of Agriculture, a member of the Bureau of Statistics, U. S. Department of Commerce and Labor; a member of the Bureau of Labor; chief statistician, Ocean Accident and Guarantee Corporation; and Director of the Bureau of Social Statistics of the Department of Public Charities, New York City.

From 1919 to 1922 Dr. Rubinow was Director of the American Zionist Medical Unit in Palestine, and it was upon his return that he took up his duties in Philadelphia. Last year he was called by the United Jewish Appeal to direct its affairs, and immediately after resigning from that post, he was tendered the Secretaryship of the B'nai B'rith by President Cohen.

Dr. Rubinow's journalistic and literary endeavors have been extensive. From 1911 to 1916 he was contributing editor of the *Survey*, and since 1925 he has been Editor of the *Jewish Social Service Quarterly*. With his new office he becomes Managing Editor of THE B'NAI B'RITH MAGAZINE. He is the author of many books on economic and farm problems in Russia, studies in workmen's insurance in various countries, and has written more than 200 articles on sociologic, economic, financial, and political topics. He is affiliated with many distinguished societies in the fields in which he is interested.

In announcing the appointment of Dr. Rubinow, President Cohen said:

"It would not have been difficult for me to have found a secretary in the ordinary acceptance of the term. It has been, however, a very difficult task to find a fit successor to Dr. Bogen as he interpreted the scope and duties of the office. In Dr. Rubinow I believe the Order will have the benefit of a gentleman of wide experience in the promotion of activities cognate to its work. He has pledged me his undivided devotion and I am confident that the Order, with his assistance, will go forward to new triumphs for Jewry and humanity."

One of the Devotions of B'nai B'rith

IN THE year 1868 B'nai B'rith established an orphans' home in Cleveland. This was the first organized social service of the Order. Indeed, it was the first American Jewish social service of large scope. In that time such works in American Jewry were largely local and B'nai B'rith was the first institution to embrace them nationally.

In a period when orphan asylums were largely lodging houses for children, the Cleveland home undertook a work of social construction. The child must not be merely fed, clothed, and housed, but must be prepared for a good life. The Cleveland institution was a school as well as home; the talents of the child must be discovered and developed; sent into the world, he was not forgotten.

From it went a multitude of good children and in every large city of the land may be found a skilled artisan, or a prominent business man, or a lawyer, or a doctor, or a rabbi, who is proud to say, "I am a graduate of the Cleveland Orphan Home." Once in a while he returns to Cleveland for a reunion with his classmates.

For many years the home occupied a large building of the approved style of the orphan asylums of old. Its neighborhood changed and fashions in children's homes changed likewise.

So there was projected a new home to be built on the cottage plan with a house mother in each cottage. For this purpose $1,500,000 was raised in Districts Nos. 2 and 6 and on November 3 the new home, which occupies 30 acres in University Heights, was dedicated.

* * *

"Born a Jew"

SHORTLY before he died, Dr. Boris D. Bogen, late Secretary of the Order, completed his autobiography which he called "Born a Jew." He wrote with no self-praise and the first personal pronoun appears but seldom. He desired to offer to Jewry a picture of what he had seen in the course of a serving career in which he was, *par excellence*, a life-giver.

His great work of relief and rehabilitation in Eastern Europe completed, he turned his hands to refresh Jewish life in America. When he took up the work of B'nai B'rith he had already passed far into middle life when other men think of resting and playing awhile.

It may be truly said of him that he laid down his life at the altar of his work; he wore himself out serving. He himself would ask for no praise on that account; he desired to live it out, serving to the end.

This book that he left behind is the memorial of this life. We think it a beautiful suggestion that a copy of it be in the home of every Ben B'rith to be read and kept as a portion of this lofty spirit.

Elsewhere in this magazine there appears a subscription blank. We urge every member to sign it and send it to Mr. Max Senior, 31 Electric Bldg., Cincinnati, Ohio, Dr. Bogen's friend and literary executor.

The Conscience of Harvard University

ONE evening last month the Hasty Pudding Club, one of the more exclusive student organizations of Harvard, held an initiation. One does not precisely know by what merits the Hasty Pudding Club holds itself exclusive. At least it does not appear that its aristocratic pretensions are founded on the virtues ascribed to gentlemen.

In any event, it is reported that one of the duties imposed on one of the initiates, at least, was to fall upon and beat Jewish students. For this purpose the zealous neophyte stationed himself at the door of Harvard's Fogg Museum and stood guard there against all Jews, and when any appeared promptly beat him.

Unhappily, a Chinese student appeared at the moment he was lying in wait for the next Jew and, his zeal overcoming his youthful judgment, he seized upon the Chinese student and threw him downstairs.

If, however, any reader of this may be quick to feel resentment against Harvard, we call attention to the fact that the next issue of "The Crimson," the students' newspaper, was unsparing in denunciation of the Hasty Pudding Club. We prefer to believe that the conscience of Harvard is better represented by this spokesman of the student body than by a club of rich men's sons with the manners of an alley gang.

* * *

About a Follower of the Nazarene

THERE is a certain Bishop Ghenadie in Roumania. He is consecrated to lead his people in the path of that Nazarene whose "peace and good will on earth" is the worthy ideal of Christian people.

This bishop's head has been annointed to symbolize his mission on earth as the emissary of this prophet.

Now, recently, there took place in the city of Buzeau, Roumania, a celebration to commemorate the reunion of Roumania with portions that had long been severed from it. The officials of Buzeau invited the Jewish population of Buzeau to participate in it, being mindful of the services of the Jews in the war that brought these lost lands back to the embrace of Roumania.

A Jewish delegation was invited to a place of honor on the platform where sat others of the representative citizenry of Buzeau, including the bishop.

When the Jewish representatives were seen to ascend the platform, the annointed bishop arose in his place shouting, "We don't want any mixing with you. Get down."

Whereupon the Jews turned and went their way, having no desire to mar the good will of the occasion by protest. They left the consecrated emissary of peace and good will fuming in his place.

* * *

The Religion That is a Sword

TALEB is the name of an Arab sheik at Hebron in Palestine. He was on trial last month for instigating the massacre at Hebron.

A Jewish woman, Esther Labe, testified against him. From the balcony of her house she had heard him reading from a paper to a mob of Arabs.

"The religion of Mohammed is a sword to kill Jews," he read, and under this inspiration the mob took up stones and sticks and proceeded up the road in pursuit of Jews.

Taleb spoke frankly. Beating religion into a sword with which to kill Jews is a timeless work and Taleb has been preceded by hosts of skilled artisans whose swords have made slaughters even bigger than Hebron's. If in the name of Mohammed the sword of religion killed some 75 at Hebron, the sword that has been fashioned in the name of one who is called the Prince of Peace has slain its thousands.

But, it seems, the conscience of this civilization refuses to recognize any holy auspices giving sanctity to the killing of Jews. In Haifa, in a British court, three Arabs who had used the religion of Mohammed as a sword to kill Jews were tried as common murderers, convicted and sentenced to death last month.

* * *

The Cost of Killing a Jew in Russia

NOR is there today any holy sanction for killing Jews in pogroms in Russia. Jewish life, it seems, has an equal value with all other working lives in the proletarian state. If there are those who, being older, still hold Jewish lives cheaply, they are quickly learning, as did the peasant Afanasi Shkapa in the village of Strugovo-Bude, in the Ukraine.

Afanasi Shkapa had not become conscious of living in a new Russian world. The Jew was one whom it was no sin, legal or churchly, to kill, if need be, or to rob.

Being a fellow of commanding personality, he had no difficulty to persuade a band of peasants to accept his theory that there is no wrong in plundering or even killing Jews. And they followed him into the houses of nine Jewish colonists and took whatever seemed of value.

In an effort to save herself from them, a Jewish woman, Zlata Bychowski, leaped from a window. Thereupon this Afanasi fell upon her and beat her head with an iron bar until she was dead.

He fled, but was caught next day and brought to trial in the district court at Klynezy that was called with extraordinary urgency to deal with Shkapa and his band. Five days after the murder Shkapa was convicted and sentenced to death, and two of his accomplices were sent to solitary confinement in prison for six and eight years, with deportation to follow.

* * *

Judaism, A Modern Religion

WE READ that the value of Judaism as a religion for the modern world is to be discussed at the third annual congress of the World Union for Progressive Judaism in London in July, 1930.

Judaism has no fear of modern currents but goes with them to help direct them. It is not afraid of science but welcomes its discoveries as new revelation testifying to the law of God in the universe. It does not stand distressed, wringing its hands, in the presence of the vast changes in our time but brings its idealism to the counsel table and sits with those who calmly deliberate on the problems.

In a world that looks to the forces of religion to lend their hands toward bringing heaven down to the earth, Judaism is seen giving its mind to social problems, speaking for social justice, through its organized rabbis, with the voice of its ancient prophets, and bringing to social service an old experience.

In a world weary with religious dissension it bears an olive branch of good will for all faiths.

Revising the Prayer Book

THE Union Prayer book of Reform Jewry is to be revised to conform with modern Jewish thought. It is to be hoped that it will not be revised beyond semblance of the beauty of letter and spirit that to many Reform Jews has become as hallowed as the memories that cluster about it.

The appeal of the ancient prayers of the Orthodox is that the worshippers spoke these self-same words to God in their childhood and their fathers' fathers' fathers spoke them. These timeless words proclaim the continuity of Judaism; they link the heart to tenderest memories. This should be kept in mind in revising the Union prayer book.

It is also to be hoped that the new prayers will not be rationalized too much. The danger is that sentiment may be rationalized out of them so that the Reform Jew may find himself speaking to an impersonal God with the cold words of a modern philosopher.

For example we would not change one word of the opening meditation of the Sabbath morning service. "Almighty Father, Source of all blessings, we thank Thee for the preservation of our life and for the joy of living, for the powers of mind and heart and for the wisdom that comes to us from seers and sages filled with Thy spirit. . . . In light as in darkness, in joy as in sorrow, help us to put our trust in Thy providence, that even through our tears we may discern Thy divine blessing."

This is a sample of comforting prayer that no amount of rationalizing can improve.

* * *

A High Price for Success

IN POLAND new lawyers are sworn according to a religious ritual. For Christians there is a Catholic ritual and for Jews there is a Jewish oath. Now last month there were 20 Jews to be admitted to the bar of Warsaw. When it came time to swear them in, 12 of these Jews took the Catholic oath.

Jewry was shocked and mourned as for the dead.

"Ah, but we are still Jews," said the 12 converts. "Religiously, we belong to another persuasion, but racially we are still Jews. Racially, we shall continue our activities in Jewish affairs."

But the Jewry of Warsaw answered: "They have rejected the faith and they are no longer our brethren. They can not be of us."

The converts said: "We insist we are Jews. We are of one blood with you."

So there rages in Warsaw the old question, "What is a Jew?" There are those Jews who have liked to say, "To be a Jew is a racial or national identity and religion has nothing to do with it. One may believe or not believe."

But what do these say of the convert who has thrown off the ancient faith and taken another? Can they embrace him as a brother in faith? There he stands with all the marks of the Jew. He even insists that he is a Jew. But he has cast off the spiritual inheritance and they do not know him any more as a Jew, and they turn from him.

For, to be a Jew is to be a Jew spiritually. The 12 Jews of Warsaw have paid a high price for such success in the law as they may attain.

Anti-Semitic Love of Animals

THE hearts of Austrian anti-Semites bleed for animals. It gives their tender souls extreme pain to see the way the Jews slaughter cattle. Their humane instincts arise in protest.

So, when the Societies for the Prevention of Cruelty to Animals met in Vienna they made themselves heard in bitter tirade against Jews. They presented a motion picture purporting to depict the Jewish method of killing cattle, but false in most details.

The anti-Semitic friends of animals sighed at this spectacle and from sighing for cattle they turned with fury on the Jews. The Jews have the choice of peace or war, they said. The animals must be protected against the Jews.

In vain various rabbis who were present protested, pointing out the essential humaneness of the Jewish laws relating to the slaughter of animals, and explaining in detail the numerous provisions aiming toward the prevention of pain.

The anti-Semites preferred to believe the false pictures and they were successful in persuading the convention to believe them. The convention resolved to include in its program a world-wide campaign against the Jewish method of slaughter.

* * *

An Enterprise of High Courage

THE tourist who had planned a visit to Palestine refrains for the present from going. Certainly, the times in Palestine are not such as to offer prospects of a comfortable sojourn.

The blood of the slain is still fresh on their thresholds. The ruins of their houses stand, gaunt memorials of those who came to the Holy Land to make a new life and found a violent death.

But if these found death others still go courageously to seek new life there, to build anew on the smoldering ruins.

Last month 500 pioneers from Poland and Roumania set sail from Constanza in Roumania for Palestine, to suffer the hardship of unaccustomed labor, to face what dangers lurked there, to fashion life out of the fragments of their meager existences.

They were for the most part Ghetto Jews, pallid of countenance, frail of figure, but staunch with the courage of an ideal.

* * *

The Future of American Judaism

A TEN THOUSAND DOLLAR prize now dangles to tempt the one who has the answer to the question, How can American Judaism be saved for the future? It is offered by Julius Rosenwald and is open to the general public. The contestants must submit essays on "The Future of American Judaism."

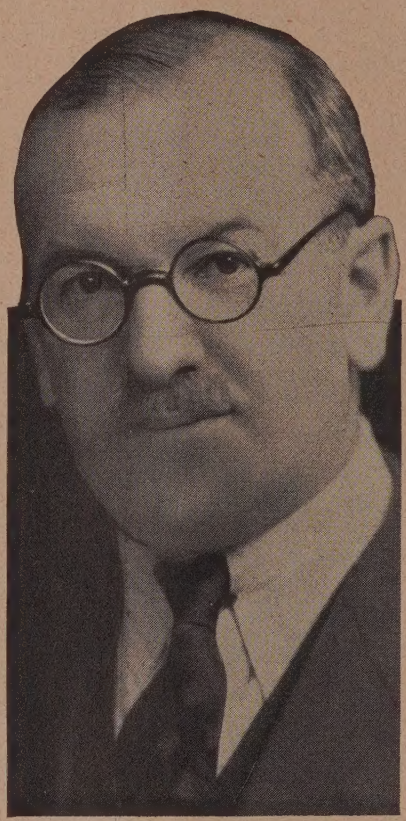
We guess that the winning answer should be helpful to the leaders of other religions as well. For the anxieties of Judaism are not unique. The churches, too, are not well-filled. The parents of other faiths likewise have difficulties with the religious education of their children. Everywhere the question is asked, How may we hold our children to the old faith after they leave the religious school? The indifference of Jews is no more than that of other religious groups.

But Judaism, it seems to us, has the advantage in any struggle to survive because it is a social compact as well as a spiritual doctrine.

A Cross-Section of Jewish Life

OCTOBER 19, the 70th birthday anniversary of President Alfred M. Cohen, is a day that will long be remembered by our Chieftain as well as by all those fortunate enough to have been present at several public testimonials in his honor in Cincinnati.

The great day began with Succoth services in the Rockdale Temple, which President Cohen has served faithfully and fruitfully since he was 24 years old. Rabbi David Philipson, his life-long friend and "Dean of the American Rabbinate," in a touching tribute blessed the President from the pulpit. In the afternoon, at the opening exercises of the 55th academic year of the Hebrew Union College, President Cohen was awarded the honorary degree of Doctor of Hebrew Law "in recognition of life-long devotion to the highest principles of American citizenship and human welfare and fellowship, of unswerving loyalty to the ideals of Judaism and unfailing self-sacrificing labors in its behalf in various capacities and many high, responsible offices, and of the 28 years of faithful, wise, and valuable service to the Hebrew Union College as a member and for 12 years thereof as Chairman of its Board of Governors." Charles Shohl, Honorary President of the Union of American Hebrew Congregations, Maurice J. Freiberg, Vice Chairman of the Board of Governors, and Dr. Julian Morgenstern, President of the College, all delivered high eulogies to the President at the exercises. In the evening, at President Cohen's home, a family birthday dinner was given.



Dr. I. M. Rubinow
B'nai B'rith's new Secretary, who began his duties November 1.
(See Page 51)

The apex of the week's activities was reached October 24 when a public testimonial dinner was held at a leading Cincinnati hotel. More than 500 friends, co-workers, and admirers of President Cohen attended, and heard eloquent eulogies and felicitations extended to the guest of honor by Mayor Murray Seasongood; Dr. Philipson; Sidney G. Kusworm of Dayton, O., member of the Executive Committee of the B'nai B'rith; Maurice D. Rosenberg of Washington, D. C., Vice President of the Union of American Hebrew Congregations; Leonard H. Freiberg, First Vice President of District No. 2, who was toastmaster; Morton J. Heldman, President of Cincinnati Lodge No. 4; and Samuel I. Sievers, of St. Louis, President of District No. 2. The realization by all present that these glowing tributes were so richly deserved, as well as the general atmosphere of good will and happiness which prevailed, created an occasion that few present had ever been privileged to witness before. A beautiful silver candelabra from District Grand Lodge No. 2; an artistic resolution of good wishes and felicitations from the Union of American Hebrew Congregations; an illuminated testimonial from the Rockdale Avenue Temple of Cincinnati; an address and a bible from Ruth No. 18, O. T. S., of which President Cohen is the only Brother; a resolution signed by the Presidents of the seven American District Grand Lodges, and still another signed by the Presidents of the eight District Grand Lodges in Europe and Asia, thus representing the sentiment of the entire Order, were gifts presented to the honored guest at the dinner.

President Cohen's response to this historic ovation was characteristically modest, sincere, and filled with gratitude. Few remained unmoved by his words: "If I have been able in some

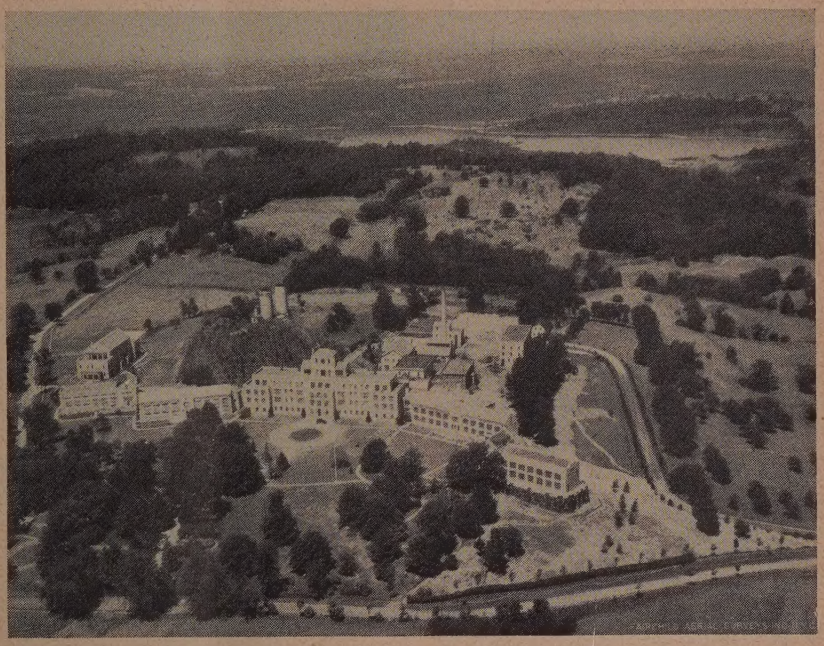
This picture shows part of the throng of 500 persons who attended the Alfred M. Cohen 70th Birthday Dinner in Cincinnati. Standing at the speakers' table in the center, left to right, are Rabbi James G. Heller, Mrs. Morris Strauss, Dr. Julian Morgenstern, Maurice D. Rosenberg, Rabbi David Philipson, Mrs. Louis L. Mann, Hon. Alfred M. Cohen, Mayor Murray Seasongood, Leonard Freiberg, Morton Heldman, Sidney Kusworm, and Samuel I. Sievers.

slight measure to requite the favors that have fallen to me, I have only done my duty, nothing more than that, and no thanks are due me. Rather should I be condemned if I had failed to do what I could. . . . If tonight I could recall the days, the weeks, the months, the years that in my humble way I have given to the service of my fellowmen, and I could exchange them for the dollars that would have come to me for devoting them to purposes that would have yielded me material gain, take my word for it, I should say, 'No, I am satisfied with my bargain just as it is.'"

Meanwhile, letters of congratulation have been pouring in to the celebrant from prominent people all over the United States and Europe. Several were read at the dinner. William Howard Taft, Nicholas Longworth, James J. Davis, Rabbi Stephen S. Wise, and Adolph S. Ochs were only a few of the hundreds who paid their respects by mail.

* * *

SEVERAL months ago thousands of New Jersey Jewish women who were members of the Order of Eastern Star withdrew from that organization because they objected to certain parts of the ritual which, they said, committed them to a belief in Christianity, and organized a new body. Last month more than 1,000 members of their new order, the Order of the Golden Chain, witnessed the installation of officers at the first annual convention of the new organization in Asbury Park, N. J. Sixteen links of the new chain were represented by 165 delegates.



The new Montefiore Country Hospital Sanatorium.

THE model new Montefiore Hospital Country Sanitorium for the treatment of incipient tuberculosis, completed recently at Bedford Hills, Westchester County, New York, was opened for inspection last month. Hundreds of people visited the eleven new buildings comprising the $2,000,000 institution, which has been termed the finest tuberculosis hospital in the world. Two hundred and twenty patients are at present in the institution, which is the major department of the Montefiore Hospital for Chronic Diseases in the Bronx and one of the 91 institutions supported by the Federation for the Support of Jewish Philanthropic Societies.

There is a music and reception room on each floor of the patients' buildings, and there are also well equipped auditoriums fitted with motion picture projectors and other apparatus. Other features of the new sanitorium include a model dental office, a medical library, operating rooms, and a thoroughly equipped occupational, therapy department. Among the occupations followed by patients are carpentry, sewing, bookbinding, and novelty-making.

* * *

AN eastern branch of the Jewish Consumptives' Relief Society, Denver, will be established in Orange County, New York, in the near future. The Jewish Consumptives' Relief Society is the world's largest institution of its kind.

* * *

ALBERT KAHN, Detroit Jewish architect who recently was commissioned by the Soviet government to design and build $4,000,000 worth of factory buildings in Russia, has given 500,000 francs to the University of Paris. He also created a 9,500,000 franc foundation, the interest of which will go to the University of Paris until his death, when the institution will receive the principal.

Last month more than 200,000 Girl Scouts took part in the official observance of Girl Scout Week. Religious services were part of the program, and the above picture shows Jewish Girl Scouts marching into the Portuguese and Spanish Synagogue in New York.

THE late Louis Marshall's will, dated March 19, 1921, directs that one-tenth of his entire estate be turned over to various educational and charitable institutions. The estate is estimated at $5,000,000. Mr. Marshall's son, James, at first believed that a later will had been made, but this belief was subsequently found to be groundless. The Jewish Theological Seminary is the largest beneficiary among the institutions, which include the Jewish Protectory and Aid Society, Jewish Welfare Board, Mount Sinai Hospital, Montefiore Home for Chronic Invalids, Beth Israel Hospital, Hebrew Sheltering Guardian Society, Marshall Memorial Home at Syracuse, Jewish Orphan Asylum of Western New York, Jewish Publication Society, Hebrew Union College, and Syracuse University. Nine-tenths of the estate was left to Mr. Marshall's daughter and three sons.

* * *

THE British government intends to care for the best interests of the Jews in Palestine, in accordance with the terms of its Mandate, Prime Minister Ramsay MacDonald told a distinguished delegation of the Jewish Agency during his American visit last month. The delegation included Felix M. Warburg, Louis Lipsky, Dr. Cyrus Adler, Bernard Flexner, Dr. Lee K. Frankel, Judge William M. Lewis, Morris Rothenberg, and Dr. Stephen S. Wise.

* * *

BECAUSE of his many engagements outside of this country during the coming year, Herman Bernstein has resigned as a member of the Administrative Committee of the Zionist Organization of America. "I need hardly assure you that I shall at all times be glad to be of service to the Zionist cause," Mr. Bernstein wrote Louis Lipsky, Z. O. A. President.

Three leading figures in the National Farm School celebration: Left to right, President Herbert D. Allman, Dean C. L. Goodling, Attorney Adolph Eicholz.

OPTIMISM concerning farming in general and the National Farm School in particular was the keynote of an address by its President, Herbert D. Allman, at the 32nd annual harvest festival and pilgrimage of the institution at Doylestown, Pa., last month. Mr. Allman laid the cornerstone for the new $75,000 mechanics and farm administration building, and a memorial gateway entrance and a system of interior roads were also dedicated.

C. L. Goodling, Dean of the School, reported the institution showed a clear profit of $20,000 during the past year. Adolph Eicholz, attorney, was chairman of the exercises.

The National Farm School, founded in 1896 with a capital of $5,000, today has a plant and resources valued at $1,500,000.

FEWER persons have contributed to Jewish philanthropies in New York during the past few years, but more money has been raised, it is revealed by the report of the Federation for the Support of Jewish Philanthropic Societies. A membership drive is therefore now under way, to enroll "a member of the Federation in every Jewish home," as the campaign slogan puts it. It is the first campaign of this nature ever conducted by the Federation.

* * *

WITH the aim of enrolling 250,000 American Jews in the Zionist Organization of America as an answer to the Arab attacks in Palestine last August and September, a membership campaign is now under way from coast to coast. Nationally prominent speakers are mapping out tours of the country; local speakers in hundreds of communities are busy spreading the word; and thousands of volunteer workers are conducting a house to house campaign. The drive is expected to last until the first of the year.

* * *

THE situation of the Jews in Lithuania is almost hopeless. The country has practically no trade relations with the important centers of Europe. As a result, exports have shown a great decrease, and the Jews have almost no means of making a livelihood."

This is part of the report made by the Fact-Finding Commission which the Federation of American Jews of Lithuanian Descent sent to Lithuania and which has just returned.

* * *

CERTAIN Russian Jews who have applied for visas to the United States would have to wait 100 years before they would be admitted under the Russian quota. Those last on the Polish list won't have half so long to wait—only 40 years.

This beautiful $125,000 Home for Aged Jews is now under construction in Milwaukee. It is expected to be completed in January.

Panoramic view, Cleveland Jewish Orphan Home.

PRESIDENT ALFRED M. COHEN, William R. Hopkins, Cleveland's city manager, and Rabbi Abba Hillel Silver delivered the principal addresses at the dedication exercises of the Cleveland Jewish Orphan Home November 3. Hundreds of visitors and guests inspected with delight the $1,500,000 institution, situated on 30 acres of picturesque campus grounds in the outskirts of Cleveland. Alumni of the Home from all parts of the country attended.

During the 61 years of the Home's existence at 5000 Woodland Avenue, more than 4,000 Jewish boys and girls were cared for. The Home originally was established following formal action by District Grand Lodge No. 2 in 1867, and was dedicated July 14, 1868. The campaign for the new building fund was launched in the fall of 1927 by District No. 2 and District No. 6. The report of Fred Lazarus, Jr., of Columbus, President of the Home, shows that 115 cities and towns in 16 states of the Middle West have contributed to the $1,500,000 fund.

The new Home, on grounds known as "Bellefaire," at Fairmount and Belvoir Boulevards, Cleveland Heights, was ready for occupancy in July and all of the children are now at Bellefaire. The group includes ten cottages, each with its own cottage mother, chapel, administration building, alumni hall, recreation building, superintendent's home, hospital, and power house.

The chapel was dedicated November 2, with John J. Howard, Mayor of University Heights, and William J. Van Aken, Mayor of Shaker Heights, as principal speakers. An alumni dinner was held following these exercises.

* * *

THE Reconstruction Committee in Palestine has decided to spend $1,500,000 for reconstruction work following the Arab depredations. This sum will be divided almost equally for the repair of urban and rural points.

* * *

TRULY has Shakespeare written, "there is some sort of goodness in things evil." Egyptian Jewry, split during many years on internal questions, and previously indifferent to the upbuilding of Palestine, has been united by the recent series of outbreaks in that country. Egyptian Jews are now working smoothly together to raise an emergency fund for the sufferers.

JULIUS ROSENWALD was chosen, together with former Governor Alfred E. Smith and former President Calvin Coolidge, to administer a $6,000,000 charitable fund created by the will of the late Conrad Hubert, flashlight manufacturer. Subsequent investigation proves that Mr. Hubert was a Jew, nee Horowitz.

* * *

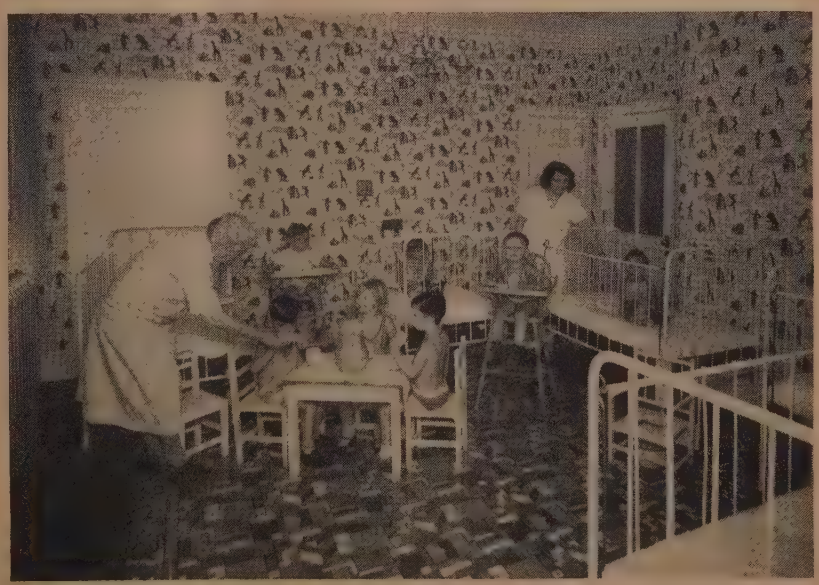
WHEN the Ministry of Education in Roumania allotted disbursements for the minority schools last month, 17 per cent of the 25,000,000 lei were set aside for the Jewish schools. A portion of the Roumanian press protested that this percentage was too high.

* * *

THE efforts of the American Jewish Committee are expected to be strengthened in important directions with the election of Judge Benjamin N. Cardozo, Lieutenant Governor Herbert H. Lehman, and Felix M. Warburg to membership on the Executive Committee to fill existing vacancies.

* * *

THE National Home for Jewish Children at Denver is again broadening its scope of endeavor in the field of child-care work. At a recent meeting of the Board of Trustees of the Home the Admission Committee was unanimously voted the power to establish a department for the care, training, and shelter of children of pre-school age. Heretofore, because of lack of facilities and equipment, only destitute children of school age were admitted.



Pre-school Department, National Home for Jewish Children, Denver.

Thinking Aloud

By Urva Porah

I HAVE heard it said that once upon a time an American, an Englishman, a German, a Frenchman and a Jew stood in the presence of a majestic elephant. There will be those who will interrupt me, saying, "Is it a separate nationality to be a Jew? This Jew probably was an American, a German, a Frenchman or an Englishman. Why do you set him apart?"

To which I reply: "Why do you bring that up? To spoil a good story?"

Well, the American, the Englishman, the German, the Frenchman and the Jew stood before this mastodonic elephant.

"Let each of us," the Englishman suggested, "write an essay on the elephant."

And so they did.

* * *

The Englishman wrote on "Hunting Elephants in Africa."

The German: "The Pathology of the Elephant."

The Frenchman: "The Love-life of an Elephant."

The American: "Bigger and Better Elephants."

The Jew: "The Elephant and the Jewish Problem."

* * *

Now I need not be told that this is an old story that is related wherever Jews assemble and talk about themselves and their nature as Jews. Always there is one who points out that the Jewish problem leads into many by-ways and that there is scarcely a field of human enterprise or thought that it does not touch.

"That reminds me," he observes, "of the American, the Englishman, the German, the Frenchman and the Jew who stood one day at the feet of a gargantuan elephant . . ."

But though this story has been told many times before, it has always been left unfinished; no one ever hitherto has reported what the Jew wrote on the subject of "The Elephant and the Jewish Problem."

This it is now my privilege to do.

* * *

He wrote as follows:

"In the delightful memoirs of Umbala who was the king of Umgamta, being the son and heir of that mightiest of monarchs, Mazamba, of whom it was said that he could lay low fifteen enemies with one blow of his war-club . . . in these memoirs there appears an account of the arrival of the first elephants in the region of Umgamta.

"They were received with no little respect by the other animals of Umgamta. Their lofty and dignified bearing, their intelligence, their docile behavior, their ripe age, for it was said they were more than 100 years old, all contributed to the esteem in which these elephants were held.

* * *

"Even the lion was proud to say, 'Some of my best friends are elephants.'

"In time they became very prominent in Umgamta, being close to the king, whose chariots they pulled. They enjoyed great power, moving the mighty stones that were brought from the quarries of Umgamta for the palaces of the magnates and the princes. They were, therefore, large factors in the commerce and industry of Umgamta.

"They were decked in saddle cloths embroidered with silver and gold and studded with rubies, a reward which was becoming, inasmuch as these elephants had contributed so much, by their labor, to the glory of Umgamta.

* * *

"But in proportion as they increased in numbers and enlarged the wealth of Umgamta, the esteem in which they were held among the other animals diminished. It is to be thought that if the characters and intelligence of a handful of elephants were so respected, the qualities of two or three handfuls of elephants would be desired even the more.

"But no! The other animals began to say, 'We're getting too many elephants here.'

"The jackal now snapped and yelped at the feet of elephants which, being docile and ripe with years of life and understanding, gave no heed to him, but bent to their work.

"Though the population of elephants in Umgamta was far less than that of any group of the animal kind, the elephant loomed large as a social irritation just as he had bulked big as a commercial and industrial factor in the life of Umgamta. Indeed, according to these memoirs of King Umbala, the irritation that the elephant caused seemed not unrelated to his activities in commerce and industry.

"But the lion still said: 'Some of my best friends are elephants.'

* * *

"There arose a demand in Umgamta that the population of elephants be diminished. In response to this, citizens of Umgamta went forth to hunt elephants with arrows.

"All this occurred a number of generations preceding the reign of this King Umbala who in his memoirs reports as follows:

" 'It is a strange circumstance that though elephants have been hunted with arrows even unto my time, there seems to be no diminution of their numbers. They appear to be a deathless breed. They are, besides, a kind not easily discouraged by adversity. Though hunting them is the most popular sport in Umgamta, they are not disheartened.

" 'On the contrary, they continue at their services with undiminished devotion, moving immense stones for my temples and for other beautiful edifices.

" 'The jackals, like their ancestors, yelp at their feet but these elephants seem like mountains that are not disturbed by dogs baying at them. I am unable to understand why the virtues of elephants were more appreciated when there were few elephants in Umgamta than when there were many.' "

* * *

Thus wrote the Jew in his essay on "The Elephant and the Jewish Problem."

And he concluded with these words:

"So much for the elephant. As to the relationship of the Jewish problem thereto, I leave that to the understanding of my readers. The ramifications of the Jewish problem are many. I am reminded of the man who climbed the highest peak of the Himalaya mountains . . . but that is another story."

I. Rude: Prince of Givers

By Edward E. Grusd

A VISITOR to Denver is at once struck by the number of times the name "I. Rude" appears on buildings that are parts of philanthropic institutions. Who is this I. Rude whose generosity and beneficence has extended to so many places where the poor are cared for, the sick healed, and the friendless housed? Who is this I. Rude whose latest contribution has made possible the magnificent B'nai B'rith-I. Rude Community Center which the Jewish community of Denver is even today enjoying?

In the frowzy little Polish town where he was born poverty marked the dwellings of the poor with more than ordinary intensity. When Rude was two years old his mother died, his father fled the country to escape military servitude, and he was taken in by an aunt to be reared. But his lot there was no better than at home so far as food was concerned, and his entire life is still colored with memories of the excruciating hunger that was always his in his youth.

At the age of nine he heard that his father was in Holland, and at once the precocious youngster set out to find him. He had no more idea where Holland was than he had of where he was going to get money for his railroad ticket.

He found his father, and for a time the grim painfulness of his boyhood was somewhat eased. But not for long. He became a *yeshiva bochur*, and spent weary years poring over the Torah and the commentaries and the endless literature of Judaica. And always hunger was with him in varying degrees, for although the Jewish community was supposed to feed the *bochurim* they were often stingy and sparing with their generosity.

Young Rude became an apprentice to a tailor and soon learned that trade, but when he was 20 years old he found he was making no headway and was as poor as when he had started, for apprentices work for nothing in Europe. He hadn't even a penny, and it seemed like manna from heaven when a charity organization bought him a ticket on a boat going to New York and told him to go to America and try his luck.

So he entered the New World in bewilderment and hunger to begin his new life.

* * *

A NEW life! What irony! For a time he could find no work, and he would go without food for days, and sleep where he could. He lived always on the fringe of starvation and exposure, and it is no wonder that a few months later he developed tuberculosis. But where others in a similar condition begged on the streets or went astray, or ended it all with gas or a bullet, Rude clung to the precious thread of life, to his dreams of better days—to his ideals of honesty and perseverance. At crucial moments he accepted help from charitable organizations. And when his illness grew too severe again he sought another charity ticket—this time to Denver.

* * *

THERE, through the efforts of Seraphina Pisko and Louis Anfenger, he was placed on a farm on the outskirts of the city. That was in 1896, and the National Jewish Hospital, although its first building was completed, was not yet open, due to lack of funds. It was not until 1899 that the B'nai B'rith opened the gates of the hospital for just such cases as his.

After spending a few months on the farm, he returned to Denver, and did anything that paid an honest dollar, and often much less than a dollar. He waited on tables in a restaurant, he washed dishes, he "broke in" shoes for a shoe-dealer who found a readier market for "seconds" than for new merchandise. He suffered.

* * *

BUT finally, after years of travail, opportunity came, or to speak more strictly, Rude created his own opportunity. By herculean feats of saving he managed to lay by $110. It seemed a fortune to him. With it he rented a ramshackle one-room store, bought a meager stock of cloth, and fared forth in search of business of his own. He was his own salesman, advertiser, clerk, fitter, tailor, janitor, collector, and delivery man. But he had the knack of making clothes that fit, and his rigid code of honesty assured his patrons fair treatment. He made a handsome profit that first year in business, which was 1903.

Next year he expanded his business and made more money. And immediately, although barely beyond the reach of the stark poverty that had trailed him all the years of his life—immediately he began the charity work and philanthropic labors that have today elevated him to the front rank of social workers and earned for him the title, "Prince of Givers." For in 1904 I. Rude began a custom he never allowed to lag: Every Christmas he called to his store all the poor of the city and furnished them with whatever clothes they needed most. Every Christmas morning would see a line stretching for two or three blocks from Rude's shop door. He spent thousands of dollars every year for this charity alone—and that was only the beginning. He didn't wait, like so many others, until he had a million dollars before he began to give some of it away, and that is why he has never had, and never will have, a million dollars, nor even a half million.

His business grew and flourished, for not only could Rude make excellent clothes, and not only was Rude a prince of givers, but he was a pleasant and agreeable chap to talk to. He is very short and somewhat stout, with a striking resemblance to Napoleon. In fact, he admits that many of his friends have dubbed him Napoleon. He almost always has a merry twinkle in his eye. He has never turned away a person in distress, and in this heartless, mechanical age of individualism, that is indeed worthy of being an epitaph. He knew how to tell stories somewhat after the fashion of the late Dr. Boris Bogen, and his own sufferings made him look with a tolerant and sympathetic eye upon all humanity.

In 1914 Rude had a highly profitable business. Then came a fire and all his belongings were swept away.

He was only partially insured, and the discrepancy was enough to wipe him out completely. He was without money. Only his good name and excellent reputation remained. But these sufficed. With a loan he started up once more, and in a few years was

back on his feet again. From that day to this he has succeeded. Several years ago he moved to Dallas, Texas, where he has a store that sells ready-made clothes—lots of them.

* * *

THERE he has continued his Christmas donations to the poor. As his business expanded he expanded his giving. Although he had given up his business in Denver, he retained his membership in Denver Lodge of the B'nai B'rith, and looked forward as did all its members to the day when he could help them consummate their great dream of presenting a Jewish community center to the city of Denver. In January of this year that time arrived. For 25 years members in Denver Lodge had been paying 15 cents a month to a fund which finally in January reached $50,000. At the meeting in which it was voted to buy a community center building for $47,500, Mr. Rude arose and quietly announced he would give $25,000 toward the project. He said further he would give $1,000 a year for five years for its maintenance. And not satisfied with such munificence, he told the Denver Lodge that if it would raise $52,000 for a maintenance fund, he would give still another $17,500, so that his gifts would total the cost of the building. Needless to say, Denver Lodge is raising such a fund today.

Long ere 1929 Mr. Rude became an active charity and social worker. He is a member of the Executive Committee of the United Palestine Appeal. He has rendered service of the most valuable type on the boards of the Jewish Consumptive Relief Society; the Denver National Home for Jewish Children; the Beth Israel Hospital and Old Folks' Home; the Beth Ha Medrosh Hagodol Synagogue; and other institutions too numerous to mention.

In the dismal ghetto section of Denver stands an oasis where underprivileged children have a happy playground—that is Rude Park, given to the city of Denver by him. He gave Denver a Civic Center. When the National Home for Jewish Children felt that it did not have a proper milk supply, Mr. Rude not only immediately built a dairy for the hundred or more children, but he also supplied it with valuable Holstein cows—and is still supplying it with cows when they are needed. The Beth Joseph orthodox congregation faced extinction when confronted with the foreclosure of its mortgage; Mr. Rude paid the mortgage and then tore it up on condition that no other encumbrances ever be placed on the synagogue. He always makes this condition in his benefactions; the B'nai B'rith-I. Rude Community Center in Denver and many other edifices he has given or helped acquire are assured perpetuity because of his wisdom. He erected the I. Rude Medical Building for the Jewish Consumptive Relief Society on the same condition. He established the Rude Chair of Rabbinic Literature at Denver University. Right now he stands ready to give the negroes a fine tuberculosis hospital on nine acres of ground on the outskirts of Denver.

* * *

BUT Mr. Rude is not the kind of institution director who gives of his money and perfunctorily attends directors' meetings and then lets things go at that. He travels all over the country at his own expense, visiting the places he is interested in. He enters through the back door. He is not too meticulous to soil his hands or his clothing investigating conditions in the kitchens, the bathrooms, the bedrooms, the basements. He has saved institutions thousands of dollars and saved countless lives by correcting abuses sometimes not obvious to those who manage them.

He has given so much—not only formally, but secretly, to a legion of private individuals—that it is inevitable that he should be regarded as a very rich man. He is far from that. He does not believe in great wealth. He believes in providing for himself and his family comfortably, but all over that must go back to society whence it came. When he dies, he said, his family will be provided for, as now, but the bulk of his estate will go to charity. He wants the B'nai B'rith to be administrator of his estate, because he believes the B'nai B'rith is the greatest force in the world today for a finer and more progressive Jewry.

Not everybody, even with money, could do what he does. He has the common touch, the knack of getting close to poor people and discovering their needs. Poor people are notoriously often shy of social workers; they have an inferiority complex and are aware of social distinctions. Rude has the genius of smashing through this wall of reserve and making them feel that he is one of them, a friend and brother and helper, not a social worker.

Two years ago he revisited the scene of his childhood in Poland. He left a trail of gold behind him, gladdening the hearts of his former neighbors and playmates. He set up some 50 old time friends in small businesses. He stocked up poor families for the long cold winters he knew so well and so bitterly as a child. He loves people, and he loves to see them happy. It literally hurts him worse than it does them when they are suffering.

* * *

"THE world is getting better every year," said Rude, the incurable optimist. We were on the train, returning from the dedication of the B'nai B'rith-I. Rude Community Center in Denver.

"How many Rudes do you think there are in the world?" he was asked.

"Oh, lots," he answered, spreading his hands deprecatingly. "When I'm gone there will be many others far better than I to take my place. The main thing with me is to make others happy. And incidentally, whenever I do any charity work for non-Jews I never want any personal credit, but I do want the fact broadcast that a Jew is doing something for non-Jews. What else worth-while can money bring but the power to make the unhappy happy?

"There is too much suffering in the world. I am doing my best to alleviate it and so are many more. When they and I are gone others will carry on. I am glad to give for causes like the B'nai B'rith Community Center in Denver. I am hoping that other B'nai B'rith Lodges will accept it as an example, and get busy and acquire their own. I'd like to see B'nai B'rith Community Centers in every fairly large city in the United States —and I wish to see no one suffer because of lack of hospital treatment, or an orphan or an aged person look in vain for a home."

We sat smoking and musing to ourselves as midnight massed black shadows about the train that was streaking through Iowa. I kept thinking of the question about how many more Rudes there are in the world, and of Mr. Rude's answer: "Oh, lots!"

Hm! Try to find them!

Embarrassing Moments

When you are in your bath and as you step out find that your maid has left the blind up on the window facing the big apartment house next door . . *be nonchalant* . . Light a MURAD.

They taste just like
they did 20 years ago

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UNIVERSITY OF CALIFORNIA

THE B'nai B'rith Hillel Foundation of the University of California is one of the infants in the rapidly growing family of Hillel. It is just a little more than two years old. The situation at the California Hillel Foundation differs from its sister Foundations in an essential respect. The other Foundations are located in small university towns for the most part counting in their populations small Jewish communities and situated at a considerable distance from metropolitan centers. Our Hillel Foundation is located in Berkeley, which is practically a suburb of Oakland, 15 minutes away by trolley. Oakland is a city of 300,000 people with a large and long established Jewish community. Thirty-five minutes away across the bay is San Francisco, a city of 700,000 people with a Jewish community of 40,000. In both Oakland and San Francisco are Y. M. H. A. buildings, which offer their facilities to the Jewish student body of the University of California.

Rabbi Merritt

Yet with all these factors competing, as they do not, in other Foundations for the student interest and time, the California Hillel in the short period of its life on this campus has filled a crying need. More than that, it has demonstrated that a Jewish center on the campus offering Jewish social contacts, stressing Jewish ideals, and summoning the Jewish student body to an intelligent appreciation of Jewish cultural and religious values has a distinctive place.

The California Hillel Foundation stands on the very edge of the campus, reached by a few minutes' walk from those University buildings most frequented by the student body. The stream of students that flows through the Hillel house at all hours from morning to night is due largely to this proximity to the central buildings of the campus. Our Foundation was once a roomy and commodious private residence, and with the help and supervision of the California Alliance of Jewish Women and the Women's Auxiliaries of the San Francisco B'nai B'rith lodges we have been able to give it the characteristics of a real home. Gifts from these two sources have helped greatly. A small but well-equipped library with standard Jewish weeklies and monthlies and a library of books on distinctive Jewish themes and by Jewish authors is put at the disposal of the student body. The books of the library are in constant circulation, a striking proof that Jewish students are interested in Jewish life and literature.

A social service program has been inaugurated at Hillel. A committee canvasses for jobs and places fellow students in positions giving part time employment to assist them through the University. A Loan Fund subscribed to by students and designed to meet the emergency needs of fellow students in distress, is in operation. Personal problems of every variety touching religious needs and doubts as to future and career are brought to the sympathetic attention of the Director.

Here at Hillel the opportunity is provided for Jewish students to develop association with their own kind and to knit ties of friendship and congeniality with those of their own faith. This is achieved by the weekly open houses. Once a week when classroom work is over the students gather in the spacious living room, rugs are rolled up, the phonograph is set going and dancing is the order of the house. A smoker is held every Thursday night at ten o'clock when the men put aside their books and stroll over to Hillel for refreshments, a smoke, and informal discussion for which a chosen student provides the theme. Two considerable dances, in the largest hall procurable, under the auspices of the Social Committee, are held annually, at the beginning of each semester, to welcome new students and provide them with contacts. These dances are attended by from 300 to 400 students.

Another set of Hillel's activities is embodied in the cultural program. That cultural program reminds them

Hillel's Home in California

that they have a culture of their own that bears an enviable comparison with any other culture in the world. And Hillel is here to advise them that it will be to their advantage and enrichment to begin to know and appreciate the wealth of that culture manifest in our history, literature, achievements and many sided contributions to the race. That cultural program is presented in addresses by scholarly and distinguished men at the bi-weekly forums, through papers, discussions and debates, under the auspices of the Menorah Committee and in discussion groups led by the Director in the informal surroundings of the organized houses.

An outstanding goal of the Hillel objective is represented by the reli-

gious work of the Foundation. Berkeley Hillel Foundation aims to make religion — Judaism — fill its natural place in Jewish student life.

Hillel has come to insist that Judaism must have the opportunity to justify itself and be given the right to challenge disintegrating influences. At the University of California for a variety of reasons the atmosphere in the past has not been conducive to the establishment of regular religious service. There has been doubt as to the response that would be made to organized religious worship. On the New Year the first regular service for the Jewish student body was inaugurated. Through the courtesy of the Unitarian congregation their house of worship was put at our disposal. A choir was organized. The invitation to participate was broadcast on the campus. The response was surprising. Services both at the New Year and the Day of Atonement were splendidly attended. Numbers of students remained from morning until evening of the Day of Atonement. Students served as ushers. Students assisted in the reading of the ritual and all the vague foreboding as to student indifference and lack of response dissolved like a mist before the earnest and reverent spirit manifested at these Holy Day services. A choral society under an enthusiastic chairman has been organized for the purpose of fostering a more complete student participation. And there is every promise that this pioneer religious venture at the University of California will win an ever larger following.

It would be idle to claim that Hillel in the two troubled years of its life has reached the whole body of Jewish students on this campus. If out of the group that has rallied to Hillel's standards we can develop well trained and intelligent leaders who will make a worth-while contribution to Jewish communal life, Hillel will consider its work well done.

MAX J. MERRITT, Director.

* * *

CORNELL UNIVERSITY

BEGINNINGS are always hard and the inauguration of the B'nai B'rith Cornell Hillel Foundation in Ithaca was no exception. For years there had been no organization on the campus devoted to Jewish cultural or religious interests. There was not even a synagogue in the town. Consequently, students had drifted far away from Jewish life—some were antagonistic, many were indifferent. In addition, Cornell is chiefly a privately endowed university attracting many students from homes of wealth, who are unusually independent. A considerable number apparently were resolved to shun any organization in which they might meet Jews who belonged to what they considered inferior social strata. Other students were afraid the Foundation might harm the relations existing between Jewish and Gentile students by segregating the former.

Rabbi Hoffman

The first task to be accomplished in the three months in which the Foundation functioned at Cornell last year was therefore to win recognition in student and faculty circles. This was accomplished partly through the very impressive ceremonies connected with the dedication of Temple Beth-El, the headquarters of the Foundation. The beautiful Temple was filled with a large, representative audience, including university officials, professors, the local clergy, city officials, and leading citizens both Jews and non-Jews. Addresses were given by the President of the University, by a prominent member of the faculty, by the head of the campus religious work, and by others.

Temple Beth-El, Ithaca, N. Y., Home of the Cornell Hillel Foundation

The next step was to win the interest and co-operation of the leading students, those who were representative of the different groups among the Jewish students. Visits were made to the 12 Jewish fraternities and sororities, to the various dormitories, and student rooming houses. Conferences were held with members of the university administration and faculty, and cordial relationships were established. The effective co-operation of the students was finally secured in the organization of the Student Council in which every fraternity, dormitory, etc., was represented. The officers of the Council were students who had won high scholastic honors and were active in campus activities.

Among the activities of the Foundation that are deserving of special mention, the first is that of the religious services. Both modern and orthodox were held regularly on every Sabbath and on all Holydays. The orthodox services were led by student cantors. The Director of the Foundation officiated at the modern service and delivered the sermon. The average attendance at the services was about 100. This was considered a very fine response from the students and was ascribed partly to the form of service and to the chorus of 25 students which was organized to promote congregational participation in the responses and hymns of the service. Of course when there were visiting rabbis, such as Rabbi Nathan Krass and Rabbi Israel Goldstein, students turned out in very large numbers and took part in the open forum which followed the services.

Informal discussion groups met at a number of the fraternity houses and dormitories and were eagerly welcomed by an increasing number of students. Special emphasis was made upon enlisting the interest of a small number of exceptional students whose intellectual attainments and personality made them likely possibilities for Jewish leadership in the communities to which they would go upon graduation.

The students and their parents were especially appreciative of the arrangements the Foundation made for the observance of the Passover. Two hundred and ten students attended the first Seder, and one hundred and forty the second. The student chorus led in singing the songs of the Haggadah and in responsive readings. Frequent explanations of passages from the Haggadah were given by the Foundation director. Arrangements were also made to serve Passover meals during the entire fes-

tival week and one hundred and twenty students ate their meals every day at the quarters near the campus which the Foundation rented for the purpose.

Thirty students volunteered to teach in the local Religious School and while it was possible to accept the offer of but a few of them, these students rendered valuable service to the local Jewish community in this way.

Endeavors were made to visit students when they were sick in the university infirmary and to be of help to them by giving counsel upon personal and academic matters.

The activities of this first term of the Cornell Foundation were brought to a close by a very successful dinner held in the main university building. The students and faculty members present seemed to feel that a good start had been made and that there were bright prospects for the coming year.

ISADORE B. HOFFMAN, Director.

* * *

WEST VIRGINIA UNIVERSITY

THE B'nai B'rith Hillel Foundation at West Virginia University, though established as recently as last December, has accomplished much in the brief period during which it has been functioning. As yet the only Foundation on so small a campus and serving less than 200 Jewish students, the Hillel idea in Morgantown is a pioneering experiment—and, it is now confidently felt, a thoroughly successful experiment.

Rabbi Baron

The history of this young Foundation is more or less the history of all the older Foundations after which it has been modeled. We need, therefore, repeat none of the specific details common to them. Generally speaking, the West Virginia Foundation differs from none of the six others so far as activities and facilities are concerned. The only difference is quantitative—not as to what is offered, but rather as to whom it serves. It happens that the other Foundations minister to and draw from a Jewish student body of about four or five times the size of that in Morgantown.

Discussion Group—Morgantown

But because of that very fact, it will not be difficult to understand that, proportionately considered, the student response in Morgantown is far greater than on a larger, more unwieldy campus with its greater distractions and diversity.

Suffice it to say, therefore, in lieu of repetitious details, that with the advent of Hillel on the West Virginia campus the Jewish student group has virtually had its breath taken away by the manifold activities, facilities, and benefits so generously provided for it by the Independent Order of B'nai B'rith. The Foundation has ministered to the social, cultural, and spiritual needs of Jewish youth, of the future leaders and workers in Israel; and it has met with an enthusiastic response and a high degree of student co-operation and participation.

Only one achievement of the Hillel Foundation at West Virginia University will be singled out for special mention at this time, and this because it is probably unique in the annals of the Hillel movement. Its consequences, however, are bound to be far-reaching.

For a number of years, a cup given by a certain professor has been awarded annually by the faculty committee on student and fraternity standing to that fraternity ranking highest in scholarship averages for the year. In the last few years, the highest scholarship standing on the campus has been achieved by Jewish fraternities. But the cup has not gone to them; it went to non-Jewish fraternities instead, to fraternities ranking lower in scholarship. How is this anomaly to be explained? Very simply. The scholarship cup competition is restricted to fraternities that are members of the West Virginia University interfraternity council. This council, which, like similar bodies on other campuses, excludes from its membership local fraternities as yet unaffiliated nationally, has yet to recognize and elect as full-fledged members the four Jewish fraternities in Morgantown, all of which are national. Dangerous Jewish competition for the fraternity scholarship cup is accordingly quite effectively eliminated, as can be easily seen.

This unfortunate situation early came to the notice of the Director of the West Virginia University Hillel Foundation, and he soon evolved a plan for dealing with it. In a conference with the chairman of the faculty committee on student and fraternity standing which took place in the offices of the Foundation, the Director offered to the University a Hillel Foundation cup, to supplement and eventually to supplant the present fraternity scholarship cup. This professor was most enthusiastic about the offer and confided the fact that for several years his committee had been hoping that some acceptable individual or organization would present such a cup on such liberal terms. As a result of this preliminary informal conversation, the Director made a formal offer to the University, and the offer was formally accepted by the faculty committee. These letters were given wide publicity in the local press, the school paper, and the Hillel Herald, and they created quite a stir on the campus.

There is only one condition attached to the Hillel Foundation scholarship cup, and that is that it is to be awarded unconditionally and without restriction to any fraternity recognized by the University, whether it be national or local, Jewish or non-Jewish, member or non-member of the interfraternity council. To show our good faith and our confidence in the officials of the University it was voluntarily stipulated that this cup, though offered by the Hillel Foundation, is to be awarded by the faculty committee on student and fraternity standing, which is made sole judge of the qualifications of the competing fraternities and of their scholarship ranking. Like the older cup, the Hillel cup is for the permanent possession of any fraternity winning it three times. But the Hillel Foundation, not content

(Continued on Page 78)

Advice That Should Help YOU Make Consistent Profit in the Stock Market!

ON June 20th, 1928, STANDARD TRADE AND SECURITIES SERVICE advised the purchase of a selected list of 15 common stocks—NOT for immediate profit, but for holding over a period of SIX MONTHS or longer. At the end of the six-months' period, a check-up showed a total gain equivalent to 594 points, allowing for stock dividends and split-ups.

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STANDARD SERVICES

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1: The Murder-of-the-Week Club

SEVERAL months ago, what with a particularly bad Broadway season and the inroads of the sound pictures, one heard agonizing reports of the death of the legitimate stage. With the blossoming of a new season, one can only say that if the stage be dead it is truly an active and vigorous corpse. Theaters are selling out, actors are finding work, well-written plays are rapidly filling the houses which several months ago stood so ominously empty.

The vogue thus far this season seems to be for the murder play. One can hardly enter a theater without being treated to a carefully planned shooting or an expert solution of a mystery. "Remote Control," "Scarlet Pages," "Murder on the Second Floor," "Soldiers and Women," "Rope's End," "Gambling," and "Subway Express" all are based upon adroit killings. Mr. Lee Shubert seems to possess the best of these thrillers as his property. I refer to "Rope's End," which had a long run in London before it settled into the Theater Masque for what promises to be a snug run in New York.

"Subway Express" is also excellent. This is the second production of that young Jewish producer, Edward A. Blatt, who last year tossed his hat into the producing ring with that fine study of the negro, "Harlem." "Subway Express" is scarcely as good literature as "Rope's End," but it has its exciting and original moments.

2: Whither Jed Harris?

AT 30, Jed Harris closes his office, sails for England, and announces that he has retired from the theatrical business. This is difficult, and unpleasant, to believe. In several years of producing Jed Harris established himself as one of the vital forces of the American theater. Born Jake Horowitz, he led a checkered career, which included a fling at Yale, a period of coal-stoking, and a number of odd jobs around the theater. He produced two plays which were only fairly successful, but he followed these with "Broadway," "Coquette," "The Royal Family," "The Front Page," and "Serena Blandish," all of them sensational and supremely well-done. He was a success as a producer because he was always close to his plays, supervising the casting, the directing, and even the writing. At one time his income was more than $40,000 a week, and he deserved it. His was a phenomenal and a merited success. One doubts that he can forsake the theater. *Ave* Jed Harris; but not, let us hope, *vale*.

3: Michael Gold's Errant Play.

MICHAEL GOLD'S "Fiesta" has been hovering on the Broadway horizon for a long time. It was presented up at Harvard last year, but for no reason at all was banned by the authorities. Now, finally, it is put on by the Provincetown Players in their new home, by the grace of Otto H. Kahn, at the Garrick Theater.

"Fiesta" has none of the fire or brilliance or originality of Gold's other play, "Hoboken Blues." It is one of those plays, neither bad, nor good, nor important, nor undeserving of production. Its message is not extraordinarily original, but it is not stated badly nor boringly. "Fiesta" tells the story of a Mexican landowner who, having imbibed too freely of Tolstoy's doctrines, wishes to make his peons partners in his ranch. He discovers, however, that the peons are more interested in fiestas, in drinking, singing, and debauching, than in working, the point being that the masses cannot be liberated from above. They cannot be free until they feel the need of being free; liberty can only arise from a definite need for liberty.

The play is well-directed by James Light and passably acted. It is lavish and colorful and has the aid of fine settings by Cleon Throckmorton.

4: The Big "Little Show."

STILL the sensation of the Rialto is that ace of musical revues, "The Little Show." "The Little Show" is the big show of Broadway. It is the efflorescence of all the intimate revues that have gone before it.

One cannot point out any single feature which causes one to return again and again to see and hear it. Is it Clifton Webb's suave nonchalance and graceful hoofing? Is it Fred Allen's sophisticated clowning, or Romney Brent's piquant humor? Is it Newman Levy's delightful skit on "The Man Who Reads the Ads"? Is it Bettina Hall's loveliness, or Libby Holman's intense voice? Is it the intelligent lyrics of Howard Dietz, or Arthur Schwartz's tuneful music? It is each of these things and all of them, plus e a s e, unpretentiousness, freshness, youth, and a genuine air of spontaneity and intimacy.

Two things especially stand out as superb of their kind. One is George S. Kaufman's perfect study in nonchalance, "The Still Alarm." This skit is supreme of its kind. If incongruity is the essence of humor, this is the essence of subtle incongruity. It is so adroitly written and so deftly acted by Clifton Webb, Fred Allen, and Romney Brent, that one can see it innumerable times without losing any of its flavor.

The o t h e r feature is Arthur Schwartz's song, "Moanin' Low." This is the quintessence of blues songs. It will replace "The St. Louis Blues" as the classic of jazz songs. Schwartz is comparatively new to Broadway, but with his songs in "The Little Show" he is already established as one of the finest of musical comedy composers. And let us not forget Libby Holman, whose plaintive singing of "Moanin' Low" has helped to make it the hit it is.

5: Other Musical Activities.

LARRY HART and Dick Rodgers have a new show on called "Me For You," written with Owen Davis, who became their librettist last year with "Spring is Here." It has all the charm and wit and freshness that one expects from Hart and Rodgers. Aarons and Freedley are the producers. Later in the season, Hart and

Rodgers will do a show for Sam Harris and another for Flo Ziegfeld . . . . George Gershwin has not exactly outdone himself in the score for the Ziegfeld show, "Show Girl." His songs lack the Gershwin touch. I fear George is doing too much work, and working too fast. The best thing in the show is his longer composition, "An American in Paris" . . . . Willie and Eugene Howard, George White's gold dust twins, are cavorting all over the stage these nights in the new edition of the "Scandals." They help to make an unusually dull George White show less dull . . . . Eddie Cantor is still making whoopee in Ziegfeld's "Whoopee," to the delight of the crowds which nightly assemble at the New Amsterdam Theater . . . . Hats off to the astonishing Hammerstein family, worthy scions of a worthy father! They have done the smash hit of the musical season in "Sweet Adeline." Arthur Hammerstein produced it, Oscar, 2nd, wrote the lyrics, and Reginald is the stage director. Arthur has always produced musical shows with delicacy and understanding, but this is his first real hit. Oscar has of course already established himself as a lyric writer and librettist with "The Desert Song," "The New Moon," and "Rose Marie," among many others . . . . The sketches in Earl Carroll's "Sketch Book" are by Eddie Cantor. We still think Eddie is a fine actor . . . . Harry Ruby and Bert Kalmar have their fingers in another musical comedy pie. This one is called "Summer Time" . . . . Herman and Sammy Timberg will be around soon with a new musical show . . . . The general opinion about Broadway is that Al Jolson is making a singing fool of himself in Hollywood. Never on Broadway did he stoop to the bathos that Hollywooden heads are forcing him to. Come home, Al, all will be forgiven—even that vicious thing, to which Irving Berlin is an accessory before the fact, "Say It With Songs" . . . . Broadway has been stood upon its ears by the success little Molly Picon of Second Avenue has made in vaudeville. She exercises the same magnetism over blasè Broadway audiences that she does further down town . . . Dave Apollon is another who has hit it off right with his phoney Russians . . . .

6: Two New-Old Playwrights.

TWO playwrights who have come into their own are Elmer Rice and Samson Raphaelson. Neither can be said to have been unknown. Elmer Rice came into the limelight a number of years ago when the Theater Guild produced that magnificent play, "The Adding Machine." But more recently "Street Scene" has won the Pulitzer Prize and is still a big hit. "The Subway" is being performed in all the important European cities. "See Naples and Die" is intrenched at the Vanderbilt Theater, and he has a new play due on Broadway very shortly.

Samson Raphaelson obtained his reputation, rather unfortunately, with "The Jazz Singer." He has since proved himself a keen and earnest dramatist. "Young Love" last year was a delightfully sophisticated comedy, and this year he will have his intense study of miscegenation on the boards. It was originally called "Harlem," but the name will undoubtedly be changed because of Blatt's play of last year by the same name. We have had the honor of seeing the play in script and are of the opinion that it is a profound and penetrating analysis of the negro problem. Incidentally, it will be produced by Arthur Kober, that enterprising Jewish press-agent.

7: Odds 'n' Ends.

JACOB BEN AMI this year finds himself associated with Eva Le Gallienne in the Civic Repertory Theater. Thus far he has distinguished himself with roles in two Chekhov plays, "The Cherry Orchard" and "The Sea Gull" . . . . J. Edward Bromberg is another important cog in the Le Gallienne machine . . . Maurice Schwartz, despite numerous setbacks, is this year operating at what used to be Proctor's Fifth Avenue Theater. The Jewish people should feel proud of this fine artist and gentleman, who is forever striving to further the cause of Yiddish drama. Associated with him this year is that very excellent actor, Samuel Goldenberg . . .

The Theater Guild is soon to produce Samuel Behrman's new play "Meteor," and it is looked forward to as an event of consequence. With "The Second Man" and "Serena Blandish" Behrman established himself as one of the finest of American playwrights, with a superb gift for brilliant and incisive dialogue . . . Louis Weitzenkorn, of the New York *World* staff, is causing all kinds of excitement along the main stem with his first play, "First Mortgage" . . . . Lowell Brentano is around again with a new play called "Family Affairs" . . . . David Belasco is celebrating a birthday with a fine play, "It's a Wise Child" . . . . Irma Kraft, who bobs up every now and then in one way or another, either as producer, or critic, has this year turned playwright . . . .

No Broadway season would be complete without the presence of George S. Kaufman in collaboration with somebody. This year it is with Ring Lardner in a play called "June Moon," and with Alexander Woollcott, in a comedy to be produced by Arthur Hopkins but as yet untitled . . . . Sam Shipman is in on the new flair for mystery plays. His, in collaboration with John Hymer, is "Scarlet Pages," and has Elsie Ferguson in the leading role . . . . Francine Larrimore is still packing the Little Theater in Rachel Crothers' comedy, "Let us Be Gay" . . . . Larry Schwab and Frank Mandel are holding on to their two smash hits, "The New Moon" and "Follow Thru." The former is by Sigmund Romberg and Oscar Hammerstein, II . . . .

Philip Goodman is to the fore again with the production of a new Vincent Lawrence comedy . . . . . Cy Landry, the world's greatest eccentric dancer, is one of the features of "Me For You" . . . . One of the elements one finds most pleasing in Civic Repertory productions is the scenery done by Aline Bernstein . . . . Gustav Blum is this year represented on Broadway with an innocuous, ingenuous production called "The Love Expert" . . . .

8: Inside Stuff

EDGAR ALLAN WOOLF is the most prolific writer of vaudeville sketches. . . . There are two Jewish clowns in the Ringling circus. They are Felix Adler and Herman Josephs. . . . Sam Harris was formerly a prizefight manager. . . . Dr. Isaac Goldberg has applied his critical and literary stethoscope to George Gershwin. There will be a series of articles in The Saturday Evening Post and later a book. . . . Larry Hart lives on the 17th floor of a pent house. He has a brown chow dog called Kiki, and he always smokes large cigars. . . . Philip Goodman's chief enjoyment is visiting Baden-Baden at Easter and San Remo in February and March. . . . Eddie Cantor has five daughters. . . . Gladys Glad, the most famous of show girls, is married to Mark Hellinger of the *Daily News*. Her real name was Gladstone. . . . Sam Behrman used to be publicity director for a financier who was imprisoned for the very activities which Behrman was helping to publicize.

Louis Untermeyer - Poet and Critic

By David Ewen

LOUIS UNTERMEYER is one of the most significant contemporary American poets. Gifted with an exquisite, delicate personality, a wealth of erudition, an instinctive love for delicate shades of verbal sounds, he pours all of these into the fragile mould of his lyrics. If it is true that America is now in its poetical renaissance—and that is indubitably the case—then it is in great measure due to the tireless efforts of this gifted poet and still more gifted critic.

Louis Untermeyer

Louis Untermeyer, a New York resident all his life except for a few brief sojourns in Maine and New Jersey, was born in 1885 to wealthy parents. He suffered in his youth. He loved poetry, he read prolifically, he was passionately fond of music—even becoming a pianist in semi-professional circles. His entire boyhood existence was enveloped in a mist of reveries. But he suffered because he was a bad mathematics student at De Witt Clinton High School, although he loved his school work. One of his most ardent and heartfelt ambitions was to go to college, university and on and on in education. But he was dull in algebra and obtuse in geometry. So the boy who dreamed of colleges and lofty education was compelled to enter his father's jewelry factory as designer and factory manager. He was then seventeen.

He suffered there as all poetical spirits suffer who are chained to the materialistic tasks of every day life. But his unspiritual work did not crush the poetry that was seething in him. Strange to say, it nourished it.

First Work a Burlesque

His first work, "The Younger Quire"—a jubilant twenty-five page burlesque of an anthology of verse which appeared then, and which was called "The Younger Choir"—was circulated privately, having been written anonymously in 1911. It is a jovial work, full of good-natured mirth. The same year he published his first serious attempt at poetry, "First Love." These poems—several lyrics, in all—are, for the most part, stilted and immature. Except for a free, elastic facility in the technique of versification, it is hardly a promise even of the greater poetry he was to write in the future.

By way of contrast, he published "Challenge," a collection of some of his finest and most inspired poetry, three years later.

Here we have Mr. Untermeyer in some of his finest moods. No longer does he imitate; no longer does he sing others' messages in others' idioms. The music and the idiom are unmistakably Untermeyer's. Here we have his deservedly famous "Caliban of the Mines"—the complaint of a miner to his God, not in vapid, sentimental tones but rather in the submissive words of a victim who knows that he is weighed down by Fate and who realizes that nothing can help him, not even his own poignant lament:

God, we don't like to complain
We know that the mine is no lark—
But—there's the pools from the rain;
But—there's the cold and the dark.

God, if You had but the moon
Stuck in Your cap for a lamp,
Even You'd tire of it soon,
Down in the dark and the damp.

Nothing but blackness above
And nothing that moves but the cars.
God, if You wish for our love,
Fling us a handful of stars!

Wins Laureled Fame

"His vision here," said one critic of "Challenge," "is a social vision, his spirit a passionately energized command of the force of existence."

With this volume of poetry, Louis Untermeyer developed from inanity to significance; from obscurity to laureled fame. With a few haunting, unforgettable, passionate lyrics he had won a place among the outstanding poets of America.

Mr. Untermeyer is not only preeminent as a serious poet. He is also a first-rate parodist and satirist. His light verse gallops and laughs; his satirical bits sting with burning lashes. In this field he is second to none—not even to our daily Franklin P. Adams or to the hilarious Don Marquis. He himself has explained, in his preface to "Collected Parodies," that a parody is something infinitely more than a good joke or a vulgar imitation. At its best it approaches the highest form of criticism. One recalls with never-ceasing amusement, how in "And Other Poets"—he laughed at the efflorescent, garishly musical Swinburne, the naive, sweet-singing but morbid A. E. Housman, the maddened-lover Heine. One cannot forget the delectable way in which he imitated the prose-style of our most famous writers in "Heavens," not forgetting to mention Degas, Balzac and mistresses in talking of George Moore or to insert an original, weird scientific plan in his essay on Wells.

Turns to Criticism

And we see even in this light-verse the gradual development of the great critic of poetry—the greatest poetry critic in this country.

Mr. Untermeyer has devoted the greater part of the last few years to criticism. That he might have sufficient time to study modern poets and to criticize them he, in 1923, left his father's factory permanently. Maybe to write poetry one need but have a few hours of spare time, but a conscientious critic needs all of his time. And Mr. Untermeyer's work in the field of criticism cannot be over-estimated. His "American Poets After 1900" is one of the finest surveys of modern American poetry yet written. He dissects the modern spirit of Amy Lowell and Alfred Kreymbourg and he psychologically explains the piercing sonnets of Arthur Davison Ficke. He was the first to recognize the genius of Miss Edna St. Vincent Millay. There are very, very few omissions in this work—Mr. Untermeyer has modestly omitted himself—and each poet gets his due. Mr. Untermeyer spares none his faults. He is a critic and he criticizes justly.

His greatest critical work, strange as it may seem, is his annual anthology of American and British poetry. By shrewdly and carefully selecting the very best of American poetry he has set a criterion for all poets; he has given us the most just estimate of what we really have accomplished in poetry. True, these anthologies show merely one man's choice, but they are the choice of a man whose opinions on poetry are the most valid and most learned in this country.

Anton Rubinstein's Centennary

By Haynes A. Gilbert

THE bells of Russia pealed out their welcome to the New Year. It was 1829—and Russia was flourishing. But to the care of the poor Jews who swarmed in Vichvatinets d its vicinities, the sound of the toll- was not such sweet music, nor did bring with it any glad tidings for the ew Year. For it was the fate of these ws to suffer. With each passing ar, they had become more and more etched. Every means of earning a elihood was denied them and with every opportunity of attaining re- ectability or happiness. Excluded om all civil or political positions, moved from every avenue of com- erce, denied the rights of education, justice, of travel, robbed and plun- red at every bend and turn, they pidly sank to the lowest depths and lplessly swarmed there. Moreover, ey were crowded into narrow, dark, rdid sections of the large cities— d so they wallowed in dirt and pov- ty . . . Secretly, they observed eir laws with scrupulous fastidious- ss, they kept their holy days reli- ously; secretly they would wend eir way to underground synagogues here, three times a day, they would ostrate themselves before their God d would question Him with quiver- g and pathetic voices: Eli, Eli Lah- ah Azavtahnoo? "Lord, oh Lord! hy hast Thou forsaken us?"

Thus did the Jew lead his miser- le life through the years. One ar, therefore, was very much like other. What, then, did it matter if e bells announced the birth of 1829? But 1829 was a year which the Jews Vichvatinets were not so soon to rget. It was the year that Nicho- s turned his iron rule towards them d vowed that he would, once for all, nquer these rebels completely. ersecution followed persecution.

It was in this year—a year so preg- nt with death—that Anton Rubin- ein was born into life.

It was a cold night—that of the th of November—and outside the ements seemed to be at grief. A avy snow descended ponderously on sleeping city, decorating the wind- g, narrow streets of Vichvatinets, the t roofs of houses and church cupo- s, with luxurious carpets of white. ll was still and one could hear the pathetic wails of the wind as it swept through the town.

Within the drab home of the Rubin- steins it was win- ter, too. Poverty hung over the rooms like a tenu- ous mist and the square piano— which was placed prominently near a window—looked pathetically out of place in a room cluttered with de- crepit, broken fur- niture. Nor did re- joicing or gaiety now brighten the corner . . . for no one could feel happy at the inopportune arrival of this stranger. It meant an- other mouth to feed . . . another lad to rear in an atmosphere poisoned by hate and fear . . . another victim upon which the Czar could vent his hatred. The Rubinsteins, young and old, looked at one another with drawn, tense faces. They did not speak except with their sad eyes. Gregory Rubinstein, the father of the infant, paced the room nervously, looked anxiously towards the bed in which the child lay, and then dropped his head. It was quiet in the room—a thick, uncomfortable quiet. It seemed almost as if death and not life had come to visit them.

Thus was Russia's musical giant welcomed into the world.

* * *

STRANGE to say, this child who, but a few years ago, the Czar would have been so eager to exter- minate, soon became one of the most celebrated prodigies in Russia. From earliest childhood young Anton mani- fested a musical genius whose equal had never before been seen. His mother was his first music-teacher, but so rapidly did Anton learn his musical lessons that, before long, he easily outdistanced her. It was then that she entrusted him into the care of Villoing, a celebrated piano-teacher of that time. And under Villoing did Rubenstein rapidly mature into a pro- found artist.

When Anton was ten years old the

Anton Rubinstein

citizens of Moscow (the Rubinsteins had migrated there soon after Anton's birth), having heard of the phe- nomenal genius of the boy, begged him to appear at a concert. Anton's father was not very enthusiastic. He was afraid of spoil- ing the boy; he did not want to show him off for audi- ences. But so in- sistent were the demands that at last he consented. On July 11, 1839, Anton Rubinstein made his public debut, playing a move- ment from a Hummel Concerto and a few smaller pieces. His success was instantaneous. The cheers and applause were thunderous; he was caressed by all the women; flowers fell upon him like a snow-storm. "He certainly has the soul of an artist," commented the Moscow *Galatea* the following morn- ing, "and the feeling for the beau- tiful, and there lies with him so much musical talent that in time, after the complete perfecting and developing of it, the young artist will undoubtedly be able to procure himself an honor- able rank among European celebri- ties."

Two years later, Prof. Villoing came to Rubenstein and confessed to him that he had nothing more to teach him. "You are already the finished artist and there is nothing more you can learn." At the impudent age of 12, Anton Rubinstein had done the impossible: he had exhausted his art!

That year young Anton Rubinstein began his first extensive concert tour throughout all of Europe. And everywhere he went he conquered. In Germany audiences were at his feet, gasping at a technique that was with- out a single fault, at a tone which sang with sweetness and depth and at a musical intelligence so profound that it seemed to have come from one far more mature than this boy. In

(Continued on Page 71)

In Talmudic Mood

Reflections

By Regina Miriam Bloch

A crushed will is the broken spine of the spirit.

* * *

Love is the bud of motherhood.

* * *

One has never possessed what one did not understand.

* * *

An admission of ignorance is often the revelation of wisdom.

* * *

The atmosphere of poverty makes people poor. * * *

Men pull down their heavens to build up their hells.

* * *

Over-anxiety kills the plant.

* * *

Beauty is a perfect sense of fitness.

* * *

Not wealth, but vision, buys beauty. * * *

Impulse is often the edged tool of fate. * * *

Impulses can be inspirations which break the cold line of life.

* * *

Pathos is the pulse of humor.

* * *

If you have no voice, do not screech, but sing small.

* * *

Common-sense is the good genius of humanity. * * *

Pessimism is a popular form of atheism. * * *

To write to a friend of one's sorrows is like opening a shuttered window to the sun. * * *

Pretenders fail through their sheer lack of achievement.

* * *

Inspiration has no sense of time. It prefigures the future, visualizes the present, recreates the past. Genius is eternal and, unto it alone, the Immortal Now belongs completely.

* * *

Ignorance may be bliss, but it is a dull, lifeless clod devoid of joy.

* * *

Only love can override love without slaying. * * *

Bookish wisdom does not yield human learning.

* * *

Wholesome people are the tonic wine of Life. * * *

The most criminal liar is a false imagination; the direst culprit, a warped and perverted mind. These are the outcasts of nature, the excommunicated of heaven.

* * *

Contempt is spiritual snobbery and snobbery is the daughter of ignorance.

* * *

However great the man, once his head is turned he can see nothing but his back.

* * *

Every success has its maximum or minimum of popularity, its dissent and assent, its love and hate, and also its leavening of failure.

* * *

The spiritually enlightened belong to the mightiest order of freemasonry in the world. Their lodge is Universal Understanding.

* * *

The world's noblest music has been an expression of oppression.

* * *

Indolence is often mistaken for worthiness. * * *

Reverence is a password to the temple of wisdom.

* * *

It needs a donkey to chew a nettle.

* * *

Heart's Blood has been proved the finest pigment and the most unfading ink. * * *

To know the legends and truths of the creatures turns all creations into an epic poem.

* * *

Superficiality is the shallow scum of Knowledge. * * *

Man has changed money from a commodity into a commandment.

* * *

The Anti-Semite forgets that St. John himself said: Salvation is of the Jews. * * *

Who knoweth the value of dirt when it begets the pearl?

* * *

Greed is the master tool of destruction; generosity, of creation.

* * *

An old adage asserts that "With patience and perseverance even the snail may get to Jerusalem." This saying is peculiarly applicable to the Jewish race. With endurance as sublime and unremitting as the proverbial snail's, after thousands of years of dispersal, persecution, and disruption, it espies before it the ancient beacon-light of its unbroken hope and its undying faith.

Fear is more terrible than death for it is death without oblivion.

* * *

As snow to withered flowers, i death unto the poor.

* * *

One cannot expect payment fo idealism. It is a gift within itself.

* * *

Silkiness is not sincerity.

* * *

A city is Destiny's tangle.

* * *

A grand melancholy may rival grand laughter. It is the little carp ing care, the knavish glee, which ar unbearable. * * *

To try and force the fates is lik burgling the future.

* * *

Old civilizations, like old people, ar tired and not easily roused to en thusiasm. * * *

Is there an adjustment of wealth When we grumble against its seeming ly ill-advised disposal, can we imagin a Divine Providence pothering His wis dom with paltry monies, mintages, an possessions? May not God regard ou envies as an adult smiles upon on child coveting the garish toys of an other? Are not all our desires out lived by maturer phases of intellectua refinement and spiritual advance Does the ownership of the object w ardently craved for at ten years arous our fervor at twenty? How can w then conceive of an Omnipotenc which bestows upon us either a spin ning-top or a motor car?

* * *

Perfumes are keys to memory.

* * *

The worst of a superstition lies i the knowledge of it.

* * *

A kind word is a whip, sympath the swiftest lash to initiative.

* * *

The conscious saint is only a prig

* * *

Our years are as mysterious, folde scrolls in God's library. Take hee that the impress of thy character b fair upon those blank, blind pages!

* * *

Little things are often great force in disguise.

* * *

The false economist is the spend thrift's twin.

So long as you forgive yourself, u must pardon others.

* * *

Success is the most movable feast the world.

* * *

An atmosphere of mental depreciaon spells spiritual death.

* * *

The man of oblique vision creates ooked and untenable worlds.

* * *

Economy of effort is the secret of ccess. * * *

Our intuitions may be true, but we ould always be too charitable to use em in evidence or utter a final judgent based upon their fragile fountions. * * *

Obviousness is the fruit of marialism. * * *

The greatest achievement of educaon is that it teaches tolerance. The norant are never forgiving.

* * *

The tragedy of a genius lies in his familiarity with his own generation. is intimates remain unborn, for he is ways several centuries ahead of his ne. * * *

The deathless feud of the ages has en between truth and tact, frankness d flattery. * * *

Selfishness is so often mistaken for tistic temperament.

* * *

Science keeps pace with the epoch; nius outstrips the centuries.

* * *

If we all lived beautifully, history ould be noble in the making.

* * *

A loss of temper is also a loss of aracter. * * *

Great art is full of movement and usic. Muscles ripple, sea-waves sing, d landscapes grow lyrical. There is flatness nor death; groups harmoze however vast the canvas of the cture, the theme of the poem, the ot of the book.

* * *

Mysticism is the soft veil of a blindg truth. * * *

Knowledge is grief; Wisdom is joy.

* * *

All the great lessons—monotheism, yalty, and chivalry—have come from e East. * * *

Extremism always sends us knocking mbly at Nature's door—for that is here all extremes meet.

* * *

We are apt to forget that only God ay "weigh in the balance" and "find anting."

Genius recalls what others have forgotten and begets what we have never known. * * *

Art is veracity transcribed by sincerity. * * *

Superficial analysis of motives are harsher than analytical ones.

* * *

Renunciation is the Key to the Kingdom of God.

ANTON RUBINSTEIN'S CENTENNARY

(Continued from Page 69)

Germany it was that young Rubinstein also met Liszt—the greatest piano-virtuoso of the age—and when Liszt heard Rubinstein perform he embraced him tenderly and whispered with awe: "At last, I have found my successor!"

From Germany they went to France, where the bewildering art of the young boy conquered new audiences. Here, Chopin listened to the boy play a Chopin Nocturne and when the boy finished there were tears in the composer's eyes. Had so young a lad actually shown him how his own composition should be played? From France they went to London and then back to Berlin where, at the advice of the operatic composer, Meyerbeer, Rubinstein spent two years in study of theoretical subjects: harmony, composition, theory, orchestration, conducting, etc. His ability in these subjects was almost as extraordinary as in his piano-playing and in two short years he became the master in these fields.

In 1846, Rubinstein, hearing that his father was seriously ill, rushed back to Russia. All of Russia welcomed the return of the conqueror with open embraces. There were thousands to greet him at the train; there was a triumphal parade to accompany him to his home. And no sooner did he get home than he received an invitation to come to the Royal Palace. There he played for the Czar and the Czarina so beautifully and with such exquisite perfection that the Czarina, profoundly moved by the beauty of sounds which she had just heard, called him over and tenderly kissed him in appreciation.

After that, Rubinstein's life consisted of triumphs and successes. He made another tour throughout Europe with even greater success than the first and then made a concert voyage to America—and both in Europe and America he aroused wonder and awe. That technique was bewildering itself; but that musicianship, which was becoming more and more mature, who could equal it? For interpretive abilities Rubinstein was without an equal in the whole world. He would play the well-thumbed classics and they would sound new and fresh under his fingertips. He knew instinctively the meaning of shading of tones, of nuances, of exquisite touch. He seemed to feel the beauty of all the music he played—and to feel it keenly. There was in all the music that Rubinstein played a warmth, and a heart-felt sincerity. And there was always originality to his interpretations. One still speaks about the way in whch he interpreted the famous Funeral March of Chopin—starting with a whispering pianissimo and, towards the middle of the work, gradually developing it into a fortissimo only to have it slowly die down into a *pianissimo* again, so that the effect was that of a marching band performing while it marched—and this same intelligence he applied to everything he played.

After his American tour, he returned to Russia and devoted himself almost entirely to pedagogical work and to composing. He felt that he could do some imperishable things in composing and from then on his pen was almost indefatigable. A mountain of music he created, some uninspired and some immortally great music. Until his sudden death—on November 20, 1894—he was the conscientious and the hard-working musician.

What is Rubinstein's musical importance? He was, first of all, the greatest pianist in his day and he has set a precedent for piano-playing which has inspired all the performers who have attempted to follow in his footsteps. Secondly, he has composed imperishable music. Such songs as the "Asra" and the "Hebrew Melodies," such larger things as his Piano Concertos, his "Ocean Symphony" and his "Don Quixote" and such operas as "The Demon" will delight musicians perpetually both for the freshness of ideas and for the skill with which they are developed. Finally, Rubinstein is the founder of Russia's greatest musical conservatory, the St. Petersburgh Conservatory—a Conservatory which has since produced Russia's greatest composers and virtuosi. In short, he was performer, composer, and teacher. Surely a musician like this well deserves glory and appreciation at this, the centennary celebration of his birth.

WE SEE IN THE PAPERS....

NOT many months ago I read in the Jewish press an article stating that Jacob Wasserman, the great German novelist, had foresworn his Judaism. This seemed not at all surprising, for it is neither novel nor unique for Jewish men of letters to do that very thing. But what did come as a surprise, and a welcome one at that, was an article by Wasserman himself in the holiday number of the *American Hebrew*, in which he not only expressed some noble sentiments, but gave in no uncertain terms his religious credo. It is really more ethical than religious:

"As ticklish and peculiar as my attitude towards Judaism is, this is certain, that so long as the disgrace of present-day anti-Semitism endures, so long will I regard myself as belonging solidly to Judaism. Whether this anti-Semitism comes from the excited rabble which carries on demagogic orgies in its name, or be the product of cultured and learned men, veiled under the mantle of social or racial expediency, I will protest against a nation of seventy million people which continues to blame a few hundred thousand Jews in its midst for its troubles. Where a group is unjustly accused and calumniated, a group which is only human and therefore has good and bad, and is no better and no worse than other human beings, as an adherent of this group or even as reckoned with it, I can not join with the accusers and revilers so long as Justice is being trampled under foot by those who are to pass judgment. I would be a man without honor should I do this."

Fine, Herr Wasserman! But what will become of the Wassermans when "the disgrace of present-day anti-Semitism" no longer endures? Who will be the champions of Judaism when the day of Justice among all men arrives? There is a minimum of anti-Semitism in the United States, and according to latest reports, it is decreasing every year. American Jews as a rule are not reviled, discriminated against, persecuted. In fact, they seem to be getting along very well, thank you. One cannot help wondering wherein will lie the difference between American Jews and American non-Jews when the day of Justice arrives. Or will it ever arrive?

AND now another great novelist, this one a Christian gentleman, has arisen to bludgeon the anti-Semites. He is Maxim Gorky, and he wrote an article directed against anti-Semitism in a recent issue of the Moscow *Pravda*, and loosed his wrath on the originators of an anti-Semitic proclamation broadcast throughout Moscow, urging a pogrom of the Jews.

"This dirty sheet, which was written ungrammatically and very shamefully," wrote Gorky, "does not astonish me. I have seen dozens of them during my 30 years of fighting anti-Semitism. I am indignant—and very much so—about something else more serious. I ask myself how it is possible that in the 13th year since the revolution such sheets can be published? What kind of cultural sphere is it that admits the development of such disgusting filth as anti-Semitism? Is it possible that we may believe the fierce assertions of the White Guard press abroad that even the Communists are infected with anti-Semitism?"

Thus slyly and most efficaciously does the author exterminate two birdlings with one pebble: he chastises the anti-Semites, against whom his indignation is not to be doubted, and he less obviously but no less intentionally lets it be known to the public that in his opinion, so far as the powers that be are concerned, Denmark is not the only country on the face of the globe wherein something is rotten.

* * *

NEWS notes of the past month for those who think the world is growing better:

Jerusalem: Arab marauders attacked the village of Kfar Yeladim, "the children's village," in the Valley of Jezreel, and killed the Jewish watchman.

Berlin: Unknown vandals desecrated the Jewish cemetery at Niederstetten on the Main, painting the anti-Semitic swastika on 14 tombstones.

Bucharest: Roumanian students have repeated their outrages of last month, when they threw Jewish passengers off railroad trains and otherwise molested them. Government officials viewed with alarm, deplored and deprecated, nothing more.

Moscow: An innocent Jewish woman was killed and the houses of nine Jewish colonists were plundered in an organized anti-Semitic attack in one of the villages.

Warsaw: Ten bandits attacked the synagogue in Harichew Nowy, near Lemberg, on Rosh Hashonah. Police arrived just in time.

Budapest: Demanding an increase of numerus clausus, anti-Semitic students in Budapest University attacked, beat, and mistreated the Jewish students.

* * *

PUBLIC institutions have two aspects, or should have. First, they have bodies, and second, souls—at least they should have. Their bodies are the buildings, the grounds, and equipment; their souls, the treatment one receives in them.

Any visitor to Denver is at once struck by the handsomeness of the bodies of most of the institutions there. The National Jewish Hospital for instance, is more than faintly reminiscent of a beautiful college campus, with large, imposing structures, vast grounds, and what seems to be lavish equipment for the cure of tuberculosis. Especially thrilling is the sight of the splendid new B'nai B'rith Infirmary Building, recently completed.

But the National Jewish Hospital is more than that; it has a warm, sympathetic soul, expressed by both the management of the institution and also the doctors and nurses. Here is an excerpt from a letter of a former patient that proves it, if proof were needed:

"It was not hard there. I was no longer an indigent consumptive, a public charge, a burden to tax-payers, an economic problem. I had become a human being and kindness and consideration were given me as well as everything that a modern hospital could provide for my body."

It is good to know that man does not live by medicine alone. . . .

EDWARD E. GRUSD.

Nature's weather never *"good enough"*

so food manufacturers make their own to order

JUST ONCE in a while Nature contrives to make a perfect day for certain food products—but never for all food products at the same time. The day exactly suited to the fermentation of dough for bread is in temperature and humidity entirely unsuited to the manufacture of candy.

To meet these varying requirements, American food manufacturers who maintain world leadership in the purity, quality and cleanliness of their products, *make their own weather to order.* The preparation and packing of these foods take place under conditions of automatically controlled temperature and humidity, and in cleansed air—conditions brought about by the use of Manufactured Weather, the Carrier name for scientific Air Conditioning.

Carrier Systems create any desired climatic condition indoors by cleansing the air of impurities, automatically controlling its temperature and humidity and circulating it uniformly. Seasonal changes—once a matter of paramount importance to the candy maker, to the baker, and to the food industry in general — may now be disregarded. It becomes possible to maintain an even rate of production and to keep a uniform number of trained employees the whole year through, frequently producing surpluses for approaching rush seasons.

Manufactured Weather plays an important part in the production of dozens of well known food products and confections. It guarantees air cleanliness at all times and supplies the controlled conditions that are of paramount importance in the manufacture of such products as butter and oleomargarine. For moisture-absorbing

products, Manufactured Weather dehumidifies the air without making it too dry. Where humidity is required, it supplies the exact amount needed.

The automatic packing of food products is a most important phase of the industry. Packing, wrapping and sealing by automatic machinery has largely replaced hand labor, and has led to standardization and improved conditions of sanitation. But where delicate mechanical fingers are involved, wherever moisture-absorbing materials such as plain or waxed paper and cardboard are being handled, variable weather conditions cause trouble.

Manufactured Weather maintains a uniform condition in glue and paper and permits machines to run continuously at even temperatures. Specifically, it has reduced defective packaging by 25% in the case of Post Toasties; in the case of Wrigley's Gum and some food products it has brought about a saving in packing as high as 50%.

More than two hundred other industries have found it profitable to install Carrier Systems of Manufactured Weather. The Senate and the House of Representatives at Washington, theatres — large and small — throughout the world, great department stores such as Macy's in New York, Hudson's in Detroit, Filene's in Boston, and Titche-Goettinger's in Dallas use Manufactured Weather the year round. The Milam Building in San Antonio is equipped with Manufactured Weather from top to bottom.

Where Carrier Systems are operating they are making industry and workers independent of outdoor weather and seasons — they make "Every day a *good* day."

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Judaism and the Prisoner

By I. J. Sarasohn

PRISONS, jails, penitentiaries and their inhabitants are sometimes known as "the world of forgotten men." It is not easy to explain the fact that with the intensive cultivation of idealism among the Jewish youth, the elaborate equipments of young people's organizations, the preventive work of welfare federations and social settlements, the thought that organized Judaism evinces for the under-privileged—there are to be found many people with Jewish ties that have been neglected. It might be politic to dismiss the entire subject with the explanation that Jewish delinquents are psychopathic and even Jews cannot be free of their share of degenerates. But the fact of the matter is that among Jews as among other groups the number of deliberate law-violators is growing and their crimes cannot in all cases be attributed to subnormal causes. That there is no populous city without its problem of crime should arouse Jews to apply to this condition the same maxim of social obligation as to other problems: "All Jews are mutually responsible." As far as it is generally known there is only one Jewish organization that is dealing with this problem in the prisons by including welfare work among prisoners as a part of its all-inclusive Jewish task. I refer to the Independent Order of B'nai B'rith that functions through social service committees to make Judaism a redeeming influence in the lives of professing Jews behind the prison walls.

Whatever efforts are being made in penal institutions are in need of definiteness.

There is everywhere noticeable efforts to improve legal machinery with a view to protecting the public rather than the criminal. There is also a change in the attitude towards the penal institutions themselves. There was a time when few social students considered a prison as anything but a place where convicts were segregated in order to punish them. And every inhabitant of a penitentiary was a criminal. Punishment was the method adopted by society to defend itself from its enemies. Today the idea is fast gaining ground that criminals are segregated not so much to be punished as to receive an opportunity for re-education so that a fresh start in a misdirected life may be a possibility. The most modern penitentiaries lay stress upon their shops and are seriously striving to solve the problem of idleness behind the walls. Along with efforts towards vocational training, efforts are made to separate different classes of criminals from one another so that reformation and regeneration may be possible. A friend of humanity will not deny that even the most hardened may be redeemed from the error of his ways provided that he is receptive to a message that is rooted in spiritual influences. The darkest recesses of the human heart are not impervious to the light divine.

It is a mistake to think that all inmates of prisons constitute one group just because they live in the same place even if that place is walled off from society. A drug addict is not in the same class as the man who violates the law by selling him his drugs. A stick-up man cannot be included with the gambler who takes a chance on the stock market with the money that a trusting public hands him. From the moral viewpoint they are all alike culpable. There are, however, degrees of guilt. Moreover the attitude of the ancient Greeks that the only crime is that of "being caught" is not altogether ancient.

Ultimately the solution of the problem of crime must be found long before the wrong is committed, the law violated, the evil done. Preventive efforts made directly or indirectly by agencies for vocational guidance, in settlements and religious schools, on the playground and by other means of supervised recreation, contribute greatly towards the proper approach of a solution of the problem. The movement within recent years of replacing the slums with fit homes and a growing feeling that there is need for parental education and the spread of better hygienic habits among the under-privileged may in time contribute to attempted solutions of th problem of crime. But nothing ca replace the importance of inculca ing proper influences in childhoo and as long as the mind is malleabl

But people go wrong who ha been surrounde with influences the best kind. Th average home linked with prop social advantag —education, r ligion, self-respe and the like. Y contact with d sirable social i fluences does n prevent crime. Fo tunately such cas among our peop are still exceptiona But predictions to the future a hazardous if th type of youth and even adult that ru afoul of the law is any criterion.

RABBI SARASOHN SAYS—

"Among Jews, as among other groups, the number of deliberate law-violators is growing, and their crimes cannot in all cases be attributed to subnormal causes. . . . Judaism is a spiritual force and a divine revelation for the redemption of the modern Jew from the dangers which the neo-paganism of the day is making increasingly obvious to those concerned with the future of civilization."

Such cases incur the greatest ris when they are permitted to associa with worse offenders. Prisons f various groups of offenders may pro an important aid to efforts towar betterment, or at least salvage, amo convicts. The type of effort amo them capable of the best results deserving of more attention than has hitherto received. We have Jewish counterpart to the Salvati Army. The Jewish attitude seems be that of the social worker. Tea the prisoner a trade, give him anoth chance, and if he cannot obtain e ployment let the devil catch hi again. If he is merely a violator the law because of illegal busine methods, no organization is concern as long as he has friends who w re-establish him in the estimate society, if that is possible. No o ganized effort is made to bring i fluences to bear upon the penal situ tion that will correct the prevale attitude towards life which is at t bottom of the war between society a the offender.

I have referred to the fact that t Jewish standpoint is that of the soci worker. But there is no Jewi counterpart to the American Pris Association that is engaged in r search and is contributing to t social and psychiatric as well

onomic phases of the penal prob-
n. There is need for both the re-
ious viewpoint and the sociological
ethod of approach in penal activities.
There are comparatively few Jewish
isoners whose criminal history is
t due to economic causes (when
ese are not pathological types).
owever, the few that can be handled
om the fact that the sense of inner
ency or a willingness to rely upon
ine forces has not been lost, give
omise of regeneration if the eco-
mic opportunities are in their favor
on their release. Such a viewpoint
not a common one among Jewish
lfare workers. This is because the
w distrusts evangelical efforts to
ich religious workers among pris-
ers as a rule resort in their desire
save the "damned." We Jews are
re interested also in religion as a
cial influence and group preserver
d the basis of our claim as a supe-
r people. What we need is the
velopment of a religious *rationale*
at will touch the inner lives of those
o have chosen or been impelled
wards the path that has led to
cial degradation and enmity towards
gally constituted society. In this
y we shall recognize the message
the Jewish faith to the individual
well as to organized society. Such
faith will enable him to become a
tter prisoner as a means of prepara-
n for the life beyond the walls.

Such a viewpoint does not disparage
e historical emphasis of Judaism
on social salvation as the goal of
igious endeavor. It is another
ase of it. The soul of the indi-
dual is the light that kindles other
uls in order to achieve the regenera-
n of society. The prophets of
rael were individualists in their
th even while they preached for the
tional reformation of ancient Judea.
hen men go wrong because of evil
sociations and the tyranny of bad
bits something more than a vision
a better world in a vague future
d generalizations about racial supe-
rity must serve to offset the evil
at has followed moral disruption. It
the possibilities of the individual to
late himself to divine forces that can
ne help him to live worthily for he
y thereby discover the right path
which he was not directed earlier
life.

The efficacy of religion in the re-
neration of the individual for whom
redemptive faith is the only path
ading to more than temporary re-
bilitation morally no less than eco-
mically is pointed out in the lives of ex-convicts described in Begbie's "Twice Born Men," a classic book in that kind of literature, with its description of human derelicts from real life. The Jewish papers have recently described the efforts that a Jewish street corner preacher is making on the streets of New York. It would be of interest to know of concrete cases where converts were thus made among our own people to their own faith. Of course among evangelical Christians numerous cases are cited where sinners have thus been saved. Although non-Christians are as a rule skeptical of the permanent results of such conversions, it cannot be denied that there are times when lives are saved in a real as well as in a theological sense. I was interested to meet an ex-convict who attributes his regeneration and the effectiveness of his work as the head of a well-known prison organization to a somewhat different regenerative influence than the conventional Christian does in such cases, which comes nearer to my thought of Judaism as a religion of redemption. This welfare worker attributes his regeneration to the kind of life that he saw was being lived by a man he met in prison. He thus became interested in the faith that this man professed. To come to faith by works is not the dogmatic method. No doubt many convicts of Jewish antecedents would turn to their ancestral religion (even with modern modifications) if they were converted to it by the efforts their co-religionists would make to demonstrate the efficacy of Judaism as a faith with spiritual satisfactions for the individual.

Wherein evangelistic teaching of the traditional type (still current today in Sundayism) falls short is its failure to appeal to the more intelligent and critical among those who violate the law. Judaism with its insistence upon harmony with truth does not have this problem. But it is neglecting emphasis upon individuality and the responsibility of the individual except when such teachings are read in certain prayers during the Penitential Days. Society cannot be saved nor the millenium ushered in without recognition of the place of the individual in ascending to the higher levels of life and thought towards which society as a whole must aspire for its betterment.

Because the social elements in our thinking are in the foreground today religious leaders should stress the individual element without which there can be nothing permanent or real in social movements of amelioration or reconstruction. Religionists should stress the truth that no reform of society in which all civilizing agencies are concerned can be fundamental and thorough-going without the regeneration of human nature. The mere oiling of machinery is insufficient. Our survival is spiritual if it is anything. And the center of gravity in religion is the individual.

In conclusion let us note how even the hardened criminal may be reached by a Jewish message that is concerned with him as a person. Even the social aspects of the Jewish inheritance apply to him. The history of the people from whom he has descended dictated service even when the people themselves fell short of their ideals. Thus racial instincts and contacts may release regenerative forces. But the people themselves live on because of the inspiration that has been bequeathed by the outstanding personalities against the background of the many. It is in the lives of individuals that the Presence of Divine Goodness is revealed. The Egyptian episode is an interesting chapter in the early history of Israel. The inspirational value of the story would be reduced without the spirit of Moses. It is the greatness of this leader that imparts to a greater historic celebration a religious message that is universal in its connotation. The reverence evoked by the Jewish New Year and Day of Atonement is a people's loyalty to an awe that wrapped itself about the lives of their sires at the beginning of a year. But with the minimizing of traditional authority and the disappearance of inherited sanctions, it is the message to the individual, the lesson of human imperfections and possibilities, the obligation he owes the future to make life significant rather than the past in order to bolster it, that will decide the efficacy of these greatest of spiritual observances.

We refer to Judaism frequently as a tradition and a heritage. It is also a spiritual force and a divine revelation for the redemption of the modern Jew from the dangers which the neo-paganism of the day is making increasingly obvious to those concerned with the future of civilization.

It is this phase of Judaism that holds out hope in the efforts to reconstruct the soul of the Jew who has sunk into the slough of criminality and has become part of the most baffling problem with which friends of humanity must contend.

By Margaret Gottlieb

Illustrated by Saul Raskin

I

WHEN Anne came home that evening, the candles were already lit, the braided bulk of the *chale* showed under its embroidered cover in the usual position on the table, and her father, with a solemn, musical voice, was welcoming in the Sabbath.

"You're late, Hannah," her mother said with timid reproachfulness. Her family refused to learn to call her "Anne." She shrugged her shoulder indifferently and as she passed into her own room, her father, having finished his prayer, lifted his head and said, "Gut Shabess." She did not answer but closed her door tightly and started feverish preparations for dressing. From the dining room came not a sound. She knew her parents were waiting for her to come out before they began the meal—more like a ritual than a meal. Well, let them wait. If she told them now that she would not stay home for supper, there would be a scene and she had no time nor inclination for scenes just then. They had sacrificed her and her youth to their stubborn worship of ritual, for it was not God they worshipped, she had long since concluded, but the ancient ways of worshipping God, and the vision of the fish left untouched on the plates while the two old people looked at each other in puzzled perplexity gave her a little pang of vindictive satisfaction. When she finally emerged, looking her most careful best and wearing a new hat and coat, they gaped at her, bewildered and speechless.

"I am not staying for supper; I am going out," she said brusquely as she put her hand on the door-knob.

Her mother continued looking grieved and scared, but her father half rose from his chair and held up a gaunt and protesting hand.

"Wait," he said, his voice hoarse with anger. "What is this; what are you doing? Isn't every night good enough for gadding about? Do you know what evening this is?"

"Yes, I know all about it." Her voice spat contempt. "It's the heilige Shabess." She gave the door-knob a vicious pull.

"Hannah!"

The name rang out like a report. Her father's cadaverous face was flushed to the temples and the veins stood out on his pinched forehead.

"Where are you going?"

She brazenly put one hand on her hip and looked at him defiantly. She did not even look at her mother who was swaying back and forth, mumbling something half-distinguishable about "American children."

"I'll tell you. I am going to have dinner at Freddie Wiseman's house. Freddie wants me to meet his people. You know what that means. It means that I probably won't bother you much longer. You will be able to keep your Shabess in peace."

"Weissman? Weissman? That 'goy'?" Mr. Jacobs raised his arm and shook his fingers as though to anathematize the very name. "Didn't I forbid you to see him? Didn't I tell you that he was a disgrace to Judaism, an apostate? A man without faith, without religion?"

"He may have no faith or religion, but his people live on Riverside Drive and not in a dump like this. They sent him to college without his having to work his way through evening school like I do. He does not have to be afraid of taking any friends to the house who do not speak Yiddish because in all the twenty years they've been in this country, his parents have not learned a word of English. You've made me miserable with your blind devotion to dead fetishes and outworn customs. You think Freddie damned because he does not attend synagogue regularly. Well, I don't." She yanked the door open.

"Stop," shouted Mr. Jacobs, "I forbid you to go!"

"You can't stop me any more than you could knock your silly religion into me when I was a child. Your Shabess has never been and never will be holy for me. You took good care of that, beating the fear of God into me with sledge-hammer. Don't do this and don't do that. Wait till the *shiksa* comes to turn the gas off. You mustn't carry a pocketbook on Saturday. You must stay home and sit with your hands folded because it is the Day of Rest. Do you think that all God has to do is to watch whether you keep your head covered all the time and sniff whether you've eaten Trefe? You crippled my childhood with your foolish restrictions; you made my life miserable until now. I won't stand it any more! I'll go when I please and where I please. I won't be hampered by your silly, outworn superstitions!"

The violent bang of the door echoed behind her as she ran down the stairs to meet Freddie.

II

HERE, too, she found candles. But on this table they had a decorative rather than ritualistic appearance and she thought to herself, she would not be surprised to learn that the candles were lit for dinner every night. At first she was taken aback, then soothed by the rich beauty of the room. The soft light touching off warm-colored hangings, reflecting the mellow glow of old silver, leaving the corners in quiet shadow made very much the same impression on her as had Freddie's parents. On the way he had said:

"Don't be scared; they will make you feel at ease the minute you meet them."

They did. Mrs. Wiseman, with her gentle, young face and snow-white hair with a lack of formality which yet had no gushiness in it, welcomed her quietly with a disarming kindness. Mr. Wiseman, round and rubicund, had been frankly jovial. Yet Anne felt a new sudden shyness in their presence. She would have been more at ease had she some antagonism or resistance to over

me. She was so accustomed to fight-
g every inch of her way through her
ther's autocratic will and her mother's
natical adherence to his decrees that
is well-bred acceptance embarrassed
r. Evidently Freddie had told them
e extent of his interest in her and
ey were meeting her more than half
ay. She became desperately anxious
please, to transform their polite
rdiality into a genuine one. She was
atchfully quiet, awaiting her oppor-
nity of impressing Freddie's parents.
There was fish for entree—"gefilta"
sh. Mrs. Wiseman must have noticed
r look of surprise for she said:

"We always have 'gefilta' fish on
riday evenings; I had a considerable
mount of trouble in finding a cook
ho knew how to make it properly."

"It is excellent," Anne managed to
y. It was; just like her mother's.
ow she hated the very sight of it.

"I don't know how authentic this is,"
rs. Wiseman said laughingly, "but
y mother used to tell me that sweet
ater fish being very scarce in Jeru-
lem, it was considered a great
elicacy and consequently was very ex-
ensive. Naturally, only the choicest
orsel would do for the first meal of
e *Shabess* and fish became the reg-
lar Friday evening food."

"I should have guessed there would
e a tradition about that too," said
nne. "But I never heard that story."

"If you are interested in Jewish
adition and folk-lore," added Mr.
iseman, his jolly face turned benev-
ently toward her, "you might like to
ead some of David Pinski's stories.
nless, of course, you have already
ead them."

Anne felt the beginning of an un-
ccountable anger within her. After
ll, it was she who had turned the con-
ersation into this detestable channel.
id they think that just because she
ved on the East Side, she could talk
n nothing but Jewish topics? They
ere so kind and polite; she could not
e rude; but she must change the
bject.

"No, I have not read them," she said.
I did not know that anybody bothered
riting them down. I've always divided
ews into two categories—those who,
ke my father, live for the glory that
as Jerusalem, and practice all the
enets of their religion with fanatical
nd meaningless precision, and those
ho have junked Judaism for the more
rofitable and worldly occupation of
aking their pile."

What an undiplomatically stupid
ing she had said. The flush rising
n Freddie's face was a danger signal.
s if to prevent her from further com-
mitting herself, he started speaking rapidly.

"You are much mistaken, Anne. Of course you were making a very broad generalization. But you do realize that there is hardly a cultural field that Jews have not successfully entered."

"Yes, I know, Freddie. Please don't start rattling off a list of names. But all those geniuses, such as Spinoza, Heine, Einstein and Freud, would have probably been great had they been born of another race. What they produced was not typically Jewish, in most cases it was not Jewish at all. What I meant was that, due perhaps to being geographically disunited, the Jewish race has produced no typically Jewish creations in the various arts."

The quizzical expression on the faces of her hosts irritated her unspeakably.

"I won't stand it any more!"

She felt that she was on the wrong track; she also felt she must be consistent. An uncomfortable heat was mounting up to her cheeks as she continued.

"My conception of Jewish drama, for instance, dates from the time I was a very little girl and my mother dragged me to the balcony of a stuffy little theatre. I remember a too-buxom heroine weeping eloquent tears one minute and performing a burlesque dance in another to the complete satisfaction of a noisy audience.

"I always think of Jewish music as symbolized by a very nasal vaudeville tenor droning Eli-Eli, and tearing the trills to tatters."

"But Anne," interposed Freddie, "you cannot mean to say that you know nothing of the Yiddish Art Theatre right in your neighborhood which produces fine plays in Yiddish by the greatest modern dramatists — Jewish and Gentile both. They are excellently produced and staged. Why, they're a credit to any race. As to your remark about Jewish music, have you never heard Bloch's *Hebrew Melodies*, or his symphony, *Israel?*"

"Never. And I never stepped into a Jewish theater after the childhood agonies my mother made me endure."

She felt disheartened and embarrassed. She saw that she had shocked her lover's parents by her vehemence.

Mrs. Wiseman cleverly turned the conversation to neutral topics and her casual, pleasant chatter blew across the table like a refreshing breeze. Anne, however, became self-conscious and shy. She had expected so much from this evening and she was sure that as far as the impression she made was concerned, it was a dismal failure. After supper, in the music room, Mrs. Wiseman continued to be charming to her, and Mr. Wiseman kind, but there was a hurt look in Freddie's eyes which prevented her from regaining her equilibrium. It was with a mixed feeling of relief and disappointment that she said goodnight and, accompanied by Freddie, left the house.

The fresh scent of early spring was in the air, a brisk breeze from the Hudson fanned her face, the lights on the river and on the opposite shore blinked merrily. She walked in silence by the side of her equally silent lover. What was the use, she thought, of having tried through all these years to rise out of the Ghetto spirit which characterized her parents if it were always to overtake her some way or other and bring her to grief? Freddie halted a passing cab and they got in.

"Now," she thought, "he will say something."

But what he said was more useless than silence. He spoke about the impending spring, the traffic congestion on Fifth Avenue, the new buildings that were coming up. He kept up a stream of banal monologue.

"No help from him," agonized Anne, "if he would only scold me, call me a mean little spit-fire; tell me that I was lacking in good taste. If he would only quarrel, then we could make up."

She could not bear the suspense any longer.

"Freddie," she said, her voice husky with embarrassment, "did I say anything to offend you or your parents? I felt a constraint after dinner."

"No, no," said Freddie hastily, "there was nothing, nothing at all—only," he hesitated for moment, "you see my parents are very proud of being Jews and—"

"I see," interrupted Anne. Her voice was sharp with pain and Freddie fell silent. Neither of them said anything till finally the taxi drew up to the curb near her house.

III

THERE was no solace to be drawn from the peace of the week that followed. Her parents left her quite alone; no scolding, no nagging, no unreasonable demands. She scarcely saw them outside of the evening meal at which time they maintained an air of injured dignity. It became her father well, but her mother seemed broken rather than dignified.

From Freddie, no word. Obviously, the impression she had made on his parents was really so bad that he felt it wiser to discontinue their friendship than incur their disapproval. She felt it was unfair of them to judge her by whatever breaks she had made on her first visit. As a matter of fact, she hardly remembered the things she had said.

She used her spare time in reading. Almost shame-facedly she looked up the names that had been mentioned on that evening at the Wisemans. Perplexedly she saw unfolding before her a new kind of Judaism, a Judaism not of obsolete, outworn customs and taboos, but of vital cultural interest.

In the midst of her preoccupation with this new discovery came a note from Mrs. Wiseman. Through each well-penned line, she could see the fine-featured, white-haired head of her lover's mother. She was asked to spend the Passover week at the Wiseman

"Child, don't look so deadly serious."

country home; they always opened it up at that time and celebrated the holiday with a house party. There was not a word to betray that Anne had been an offender that Friday night. Like a naive little school girl, she ran to her room, foolishly pressed the letter to her heart, and burying her head in a pillow, wept for fifteen minutes.

IV

"YOU see, Mrs. Wiseman, this is the difference. *Seder* at home has always been a dreary bore, a ridiculous, dead ceremonial. In your home it was a charming, symbolical service, a reverent continuance of age-mellowed custom. When my father beat his breast and my mother wailed over the sorrows of Israel in bondage, the impression on me was that they were making a silly to-do over an event that took place thousands of years ago. My parents' lives are governed by century-old laws and they wanted to subject me to their narrow, intolerant bigotry. I rebelled—" Anne looked appealingly at her hostess. "I rebelled to the extent of falling completely on the other side of the fence. To me, Judaism was dead and I wanted to be alive. I wanted to release myself from all shackles of a dead racial past and therefore tried to make myself as un-Jewish as possible."

"I realized that, my dear,' said Mrs. Wiseman, and her eyes rested warmly on Anne's earnest, upturned face. "Not only did I realize that, but I could also see what probably you did not suspect, namely that unless you were taught to realize your Jewishnes and be not only reconciled to it, bu proud of it, you would be made ver unhappy. Because, my dear, you ar exceedingly Jewish. You possess a the traits which, in spite of their bein scattered over the face of the earth have made the Children of Israel a dis tinct, solidified people. As you gro older, you will even be able to vie your parents' fanatical adherence t 'the Law' in a more understandin light. For the present it is enough you are beginning to feel that you b long. Child, don't look so deadly serious Look, Freddie has been trying to signa to you from the garden for the pas five minutes. Here, put this shawl o and run along!"

LOOKING BACK ON HILLEL

(Continued from Page 64)

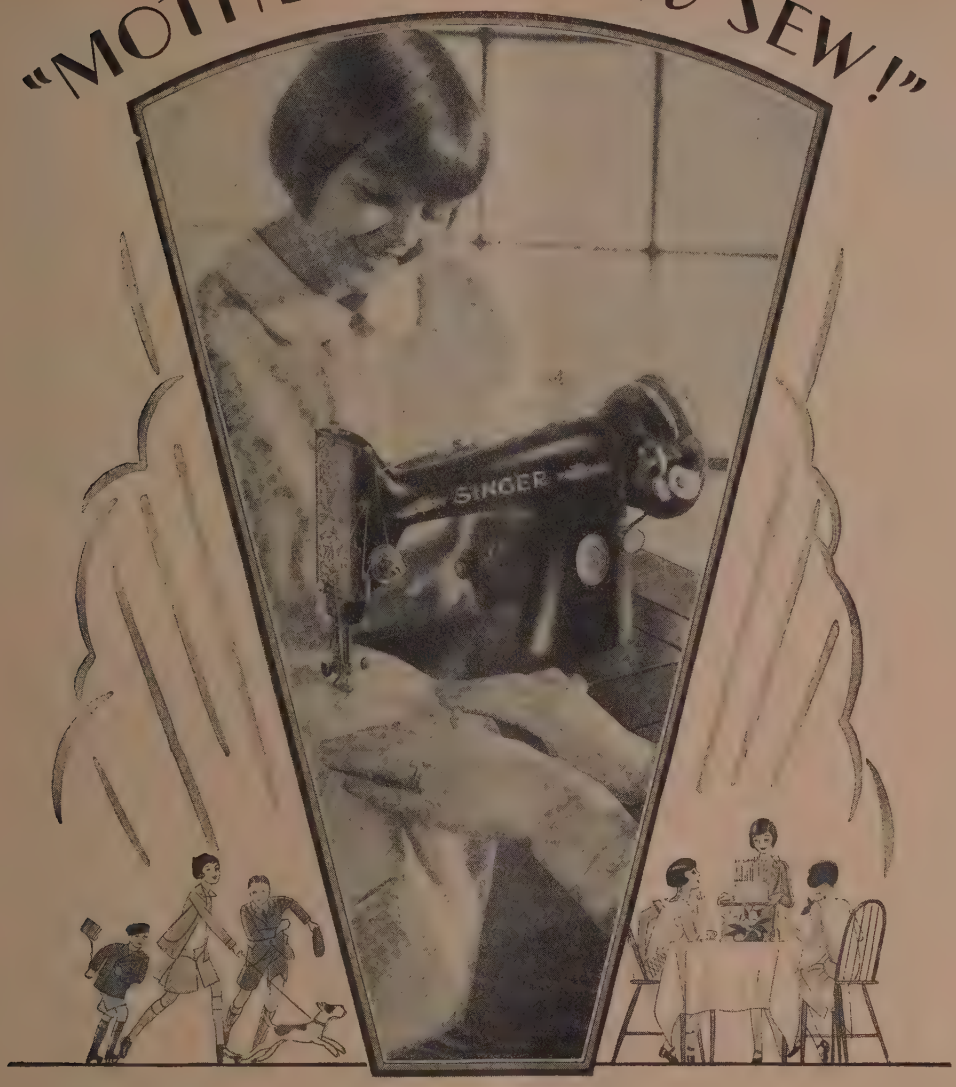
with being liberal in its views an principles on such a subject as Un versity justice, is in this matter a liberal in its gifts—more liberal, i fact, than the donor of the origina scholarship cup. Each year, when th Hillel cup is awarded, the Foundatio will present the fortunate fraternit with another, smaller cup. This sup plementary award is to be retaine permanently, even though custody o the larger cup be lost to another fra ternity after a year.

Much has been said and written o late on the subject of tolerance, fai play, and good will between Jew an non-Jew. The Hillel Foundation fra ternity scholarship cup at West Vir ginia University is a concrete and cor structive attempt to do somethin about it. Not by means of destructiv criticism nor by negative protests this lofty object to be attained, bu rather by such a positive proposal a this. Not a word about the unfai restrictions on the older form o award; making it available to only 1 out of 25 fraternities; instead, a fre and unrestricted substitute offer. It is clearly a case where quiet action i more eloquent than words.

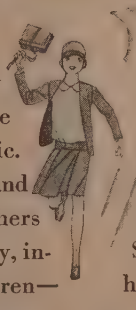
Since writing the foregoing, th scholastic averages for the past yea have been announced by the Univer sity authorities. Phi Alpha, a Jewis fraternity, chartered only last yea has been awarded the cup. The tw other active Jewish fraternities on th campus, Phi Sigma Delta and P Lambda Phi, rank third and fourth respectively.

SAMUEL H. BARON, Director

"MOTHER – LET *me* SEW!"



ven a child is tempted by the ease of sewing ith a modern Singer Electric. For there is no eadle to reach and pump with tiring feet. A tiny otor does all the work. You have only to press the peed control and watch the stitches flow like magic. nd when sewing time is over close your machine and se it as a piece of fine furniture in any room...Mothers re finding this Singer Electric the quick and easy, inxpensive way to have more clothes for the children—



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THE PRINTED PAGE

A REAL CONTRIBUTION

Singermann, by Myron Brinig. (Farrar & Rinehart.) $2.50.

ALTHOUGH "Singermann" is a stout volume of 446 pages, I gobbled it up in two sittings, for it was impossible to lay down the book. Here was an adventure: a young author, in his early thirties, and yet already he knows men and women and infants and septuagenarians. He knows their thoughts, their hopes, their innermost springs of intention. To Mr. Brinig life is a continual wonder and mystery, full of lights and shadows, valleys and plains. He is completely absorbed in the study of it, and his readers feel the absorption and become interested with him.

And so we have a study of the Singermann family, an Orthodox Roumanian Jew and his wife who settle in Silver Bow, Montana, with their six sons and one daughter. The home life of the Singermanns is hard but not altogether unlovely, but the children, in the working out of their lives, drift under the lights of beauty and out again into shadows of pain and sorrow and sordidness. One of the boys marries a grasping, domineering Christian Scientist who succeeds in estranging him completely from his father; another, frustrated by his father in his ambitions to be an artist, runs away to Seattle only to return home in a few months like a whipped cur; a third triumphs over his homosexuality by sheer will power and reason; a fourth develops into a second-rate prize fighter; a fifth completely mangles his chances for happiness in this life by marrying a prostitute who later deserts him and leaves him stricken, crushed; the sixth and youngest is a dreamy child throughout the book with strong hints of some day becoming a genius; while the daughter's life is wrecked by her marriage to a magnetic Russian barber who drops out of sight with the appearance of the wife he forgot to divorce.

Mr. Brinig's development of each of these characters, his sense of rhythm in words and in life, the efficacy of his own peculiar repetition of phrases, and his originality and soundness of artistic intention, make this book a real contribution to contemporary American literature.

EDWARD E. GRUSD.

ZIONIST AND JURIST

Louis Dembitz Brandeis, by Jacob de Haas. (Bloch.) $3.00.

THE important thing to remember when reading this "biographical sketch" is the sub-title, "With Special Reference to his Contributions to Jewish and Zionist History." For it is not a well-rounded biography at all in the ordinary sense; it does not dwell on Brandeis's personal and public activities with any degree of completeness; his activities as attorney and Associate Justice of the United States Supreme Court are touched on only fragmentarily; and the continuity must be painful to some.

Yet somehow, in its concentration on Louis Brandeis's Zionistic activities, it weaves in the man's character, his dominant traits, and everything about him one would want to know in order to know him. An intensive follower of the few things in which he is interested rather than a jack-of-all trades; intensely democratic, yet relentlessly autocratic in the execution of any given task; simple, kindly, economical, keenly intelligent; idealistic yet thoroughly practical—it is all there, completely describing the man. It was Louis Brandeis himself, who was 54 years old before he was consciously Jewish, who said he believed that to be a good American a Jew must first be a good Jew, and before one could become a good Jew one must first become a good Zionist.

It is difficult to think of anyone better qualified to write a biography of Mr. Brandeis than Jacob de Haas, himself a close personal friend of his subject and a Zionist leader and Jewish writer and journalist of high qualifications and reputation. Mr. de Haas was Theodor Herzl's secretary, and was the first to approach and win Mr. Brandeis to the cause of Zionism.

The last half of the book is given over to a full text of Mr. Brandeis's addresses delivered from 1912 to 1924. E. E. G.

BRAVE, BEAUTIFUL, AND TRUE

Why I Am a Jew, by Edmund Fleg (Bloch.) $1.25.

EVER since *The Island Within,* an probably before, an increasin number of Jewish atheists, agnostic and intellectuals of all description have been seized with remorse, suc denly flooded with Jewish conscious ness, and have marched triumphantl (and often profitably) back to th fold. Most of such bathos was, need less to say, unconvincing. But Mr Edmund Fleg is not bathetic. He ha written a book which is brave, beau tiful, and true.

His regeneration was not tawdr nor childish nor unfounded. His lif in his Swiss and French homes wa chiefly a mental one. Environmen and reason led him away from Israel the same elements, carried a few step further, brought him back. But he re entered Israel not merely as the re sult of a flush of blood caused by a anti-Semitic insult. He re-entered Is rael with his eyes open. He set a dif ficult assignment for those who woul do as he did: "The Old Testamen does not contain all of Judaism. must know the two Talmuds, th Zohar, Judah Halevi, Gabirol, Maimo nides, all the great thinkers, all th great scholars of the Synagogue. I not I shall know nothing."

The book is of the calibre tha guides and teaches men; it should no be neglected. And the best thin about it is that it will thrill and stimu late a Jew without making him falsel proud, ridiculously evangelical, or de structively chauvinistic. E. E. G.

* * *

BOOKS IN BRIEF

Dawn Ginsbergh's Revenge, by S. J Perelman (Horace Liveright.) $2.50 College humor (if any) differs chiefl from humor that is not collegiate i one great particular. The latter de pends for its chief effect upon the un expected, while the former usuall trusts to utter and complete nonsens or idiocy. This book is college hu mor. Without rhyme or reason o sense or subtlety, it nevertheless man ages to bring shrieks of merrimen from many people during its first 5 pages, but I cannot conceive of any one finishing it. It simply gets deathl stale.—E. E. G.

"But, Doctor, how can I stop worrying about business?"

PERHAPS a doctor can't tell you that, but a figure service which cuts out guesswork and keeps you posted every day as to just ow your business stands, is a pretty sure remedy for worry.

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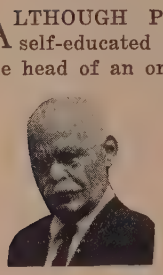
In the Public Eye

Peter Wiernik

ALTHOUGH Peter Wiernik is a self-educated man, he is now at the head of an organization that since 1921 has supported all the Yeshivas, Talmud Torahs, and other orthodox institutions of learning in Europe and Palestine. He was just elected Chairman of the Central Relief Committee, in place of the late Leon Kamaiky.



Peter Wiernik

Mr. Wiernik, who is editor of the *Jewish Morning Journal*, New York, was born in Wilno, Russia, 65 years ago, and educated up to the age of 13 at *Cheder* and privately; after that he educated himself. Coming to this country at the age of 20, he immediately engaged in publication work on the *Jewish Courier* of Chicago and later with the English department of the *Jewish Daily News*. He has been editor of the *Journal* since its first issue in 1901. He was a collaborator on the Jewish Encyclopedia, and a contributor to various Jewish periodicals. In addition he is a director of the Rabbi Isaac Elchanan Yeshiva, and a trustee of the Israel Matz Foundation, as well as a member of a number of educational and scientific societies.

* * *

Max Epstein

IN 1891 Max Epstein arrived in Chicago with a Bachelor of Arts degree from the College of the City of New York as his only capital. Today a huge building for the housing of works of art is under erection by the University of Chicago as the result of a $1,000,000 gift by the same Mr. Epstein.

Max Epstein

In the intervening years his brilliant business abilities brought him to the chairmanship of the board of directors of the General American Tank Car Corporation.

Mr. Epstein is nationally known for his collection of rare paintings and for his many great gifts to educational institutions. Three years ago he gave $225,000 to Chicago University for the creation of the Max Epstein Dispensary, which is now a part of the medical school. He also gave $100,000 to the Chicago Lying-In Hospital, and recently established a $50,000 loan fund at the Harvard Law School.

* * *

Harry S. Davidowitz

ALTHOUGH only 38 years old, Dr. Harry S. Davidowitz is Rabbi of one of the largest and best-known congregations in the Middle West. He was selected to succeed Dr. Solomon Goldman as Rabbi of the Cleveland Jewish Center.

Harry S. Davidowitz

Dr. Davidowitz was born in Lithuania but came to this country at the age of 15. He received his bachelor's degree in science from Columbia in 1910, and his master's degree in 1913, at which time he also graduated from the Isaac Elchanan Theological Seminary. Four years later he received his Ph.D. in Semitics from Dropsie College, Philadelphia.

Before he had a chance to begin giving the fruits of so much learning to the world, the War broke out, and he joined the American forces as a chaplain, and after months of service at the front he was wounded at Argonne. For the last eight years he has been spiritual leader of the Atlantic City Jewish Community Center.

Dr. Davidowitz is one of the best known young rabbis in Conservative Jewry, and is a brilliant Hebrew scholar. His hobby is Semitic languages; he specializes in Arabic. He now has several books ready for publication.

Colonel Joseph Samuel

ONE of the outstanding philanthr pies of the past two months w the gift of $300,000 made by Colon Joseph Samuel for the constru tion and endow ment of a chi dren's dental clin in Providence, R. The clinic will b open to all th youth of the stat but is intende primarily for th use of the poor.

Colonel Joseph Samuels

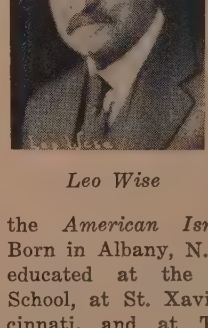
In the estal ment of such clinic, Colonel Samuels has taken leaf from the book of Julius Rose wald who, by his creation of mo erately priced hospitals for the mi dle classes, recognized the need f an institution that neither charge prohibitive rates nor dispensed cha ity. The clinic established by Colon Samuels, however, will be free f those who cannot pay, although tho who can pay will be encouraged do so.

Colonel Samuels is President of large Providence department store

* * *

Leo Wise

LEO WISE of Cincinnati celebrate his 80th birthday October 28. H is a son of the late Dr. Isaac M. Wis who was a lead in Reform Jud ism in this cou try during th last half of th 19th century, a founder of th Hebrew Unio College.



Leo Wise

Leo Wise f many years a until quite r cently was edit and publisher the *American Israelite*, Cincinna Born in Albany, N. Y., Mr. Wise w educated at the Jewish Parochi School, at St. Xavier College in Ci cinnati, and at Trinity College Hartford, Conn. He was graduate from Farmers College at College Hi Cincinnati, and from the University Michigan Law School.

"Born a Jew"

The Autobiography of Boris D. Bogen, late Secretary of the Independent Order B'nai B'rith.

WRITTEN in collaboration with Alfred Segal, associate editor, B'nai B'rith Magazine.

This book was completed three weeks before the death of Dr. Bogen and will shortly go to the publishers.

It is the vivid story of a colorful life that began in Moscow and in its last years returned to Moscow with new life for a Jewry that lay prostrate.

It is a stirring picture of the vast international scene in which Dr. Bogen worked as director of American Jewish Relief and on this stage is seen a concourse of tragic and glittering figures: Statesmen and Generals, starving Jews begging in a Warsaw street for a crust, and well-fed Jews eating pastry in restaurants around the corner: Hoover in Poland, receiving the gratitude of the people; the hungry but hopeful idealists of the early years of the Soviet Republic.

The plan is to make this book a memorial to which every member of the B'nai B'rith may contribute. It may be truly said that Dr. Bogen gave his health to his devotion for B'nai B'rith; he gave it all the energies of his last years.

Dr. Bogen's literary executor, Mr. Max Senior, is receiving subscriptions for this book, of which the price is $3.

You may send cash with subscription or you may pay on receipt of the book. You may indicate your preference in the attached subscription blank.

To MR. MAX SENIOR,
Electric Bldg., Cincinnati, Ohio.

Please enter my subscription for the book "Born a Jew."

I enclose $3 in full payment.
I will pay $3 on receipt of the book.
(Please indicate your preference by X mark.)

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Address your subscription to Max Senior, Electric Building.

Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

Answers Mr. Benesch

Sir:

On the page, "Our Readers Have Their Say" in your September, 1929, issue, you print a letter from Hon. Alfred A. Benesch of Cleveland, which you caption "What is wrong with the Reform Rabbinate?"

In that letter Mr. Benesch very naively asks: "Is there any doubt, for example, that the announcement of a sermon on *Dodsworth* will attract a larger audience, both of members and non-members, than the announcement of a sermon on the Psalms of David, or that the announcement of a sermon on *The Well of Loneliness* will pack the synagogue to the doors, whereas announcement of a sermon on the philosophy of Job will result in empty pews?"

First, let me reply to your own question in the caption, "What is wrong with the Reform Rabbinate?" To me religion is a way of life; to the Rabbinate it is the maintenance of temples. For meaningless faith without works of the old theology it is substituting a meaningless science without works and hailing it as a new liberal religion.

To Mr. Benesch let me say that the congregant neither demands nor is the Rabbi compelled to sermonize on a *Dodsworth* or a *Well of Loneliness*, but were I as a congregant compelled to choose between such a sermon and the traditional ritual and meaningless prayer, I would much prefer the former.

Has it ever occurred to the Reform Rabbinate or to Mr. Benesch that restatements of the social ethics contained in Leviticus and Numbers, in Micah and in the other prophets and their application to the world we live in would draw much larger audiences than mere book reviews? If a Reform Rabbi would dare translate Micah in present day terms and apply it to the civilization in which we live, how many Benesches would continue financially supporting him?

The trouble with the Reform Rabbinate of today is the same as in Micah's day (Micah 3-11): "The heads thereof judge for reward and the priests thereof teach for hire and the prophets thereof divine for money."

ALLAN J. WILSON.

2056 E. 100th St., Cleveland.

* * *

A Real Veteran Writes

Sir:

I have had the satisfaction of passing my 87th birthday recently. I am a Civil War veteran, and also have the honor of belonging to the Independent Order of B'nai B'rith since the fall of 1864. I joined Euphrates Lodge in Memphis, but after the War I moved to Mobile, Ala., where, in conjunction with my oldest brother, I organized the Beth Zur Lodge. Because of declining health later, I came to California, where I joined the Lodge in Sacramento, Cal., some 53 years ago, and I am still a member.

I am under the impression that I am, if not the oldest living member, at least one of the oldest. I am a constant reader of the B'NAI B'RITH MAGAZINE, and am deeply interested in the valuable articles contained in every issue. You touch upon the vital points of the importance of the perpetuation of Judaism; your ideas are liberal and progressive; and they appeal to me.

I am also pleased to receive information of the happenings of our brethren, not only in the United States, but in Europe and the Orient—items teeming with reports of the progress and general well-being of our friends and co-religionists in Palestine and elsewhere. I am a staunch believer that the B'nai B'rith is the foundation stone in the structure of perpetual Judaism, and commands the respect to which we Jews are entitled, thanks to the work of our many able leaders in the Order, who have accomplished wonderful results in a multitude of activities.

A. MOOSER.

847 S. Alvarado, Los Angeles, Calif.

* * *

A B'nai B'rith Picnic

Sir:

As President of the Emes Lodge No. 67—one of the oldest lodges in the country—I thought I would write you in regard to the splendid big Jewish community picnic that was held at the Wentworth Club grounds of Springfield. It was a positively inspiring sight to see Jews from all over central Illinois mingling together.

This picnic was given under t auspices of the B'nai B'rith. Refor Jews and Orthodox Jews realized th after all they were on common grou and their problems were really n hard to solve when they were discuss under the banner of B'nai B'rith.

Jews from all over Illinois attende and it was voted a big success, a already a demand has been made th this be an annual affair.

We are sponsoring a Jewish Cent which is proving a big success. It amazing how many young Jewish bo and girls we find drifting apart, and is wonderful to attend one of the Center affairs and see how these you people get together and enjoy one a other's company.

I think it behooves our Order sponsor such things because the grea est good can be accomplished only wh Jews gather together and meet o another.

Our Order can well give this a l of thought because such affairs bri us many new members and place t B'nai B'rith in the front rank of lea ership, and gatherings of this sort le us to higher aims and loftier idea

M. J. KELLNER.

Springfield, Ill.

* * *

Thanks, Thanks, Kind Friend!

Sir:

I have just finished reading t August issue of your most valuab monthly magazine, and I have decid to send you at once the insignifica price of a year's subscription for m self and for a friend of mine in Buen Aires.

I am in the habit of getting pe odically all sorts of magazines in s different languages, but none, in m opinion, is so well "made up" in eve detail as the B'NAI B'RITH MAGAZIN The great spiritual delight that t B'nai B'rith affords me is beyond m power of description, and how we saturated with sincerity is every pag every line, of your great paper!

JOHN J. NATHAN.

1547 Cabrillo St., San Francisco, Ca

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NEWS OF THE LODGES

THERE are 1,000 unaffiliated Jews in Portland, Ore., and the B'nai B'rith Lodge of that city is offering prizes to brethren who will bring in the most candidates for the Order in the present membership drive. Brother M. M. Israel, chairman of the membership committee, has urged the members to concentrate their attentions on the Portland Jews who are not affiliated with any Jewish organizations at all.

* * *

BROTHER Abe Simons of Wabash, (Ind.) Lodge has set what is no doubt a record for membership and attendance. He is 84 years old, and he joined Wabash Lodge in 1878. Since 1884 he has not missed a single meeting of his lodge. Since the same year he has missed only one convention of District Grand Lodge No. 2. And today he is still one of the most jovial and enthusiastic members of the Order. Bravo, Brother Simons!

* * *

THE first ordained rabbi in the history of Tucson, Ariz., Jewry—Rabbi Abraham Z. Freed—has been initiated into Tucson Lodge No. 763. Rabbi Freed is a recent graduate of the Hebrew Union College, and has only lately undertaken the duties of his first pulpit, in Tucson. One of his first public addresses there was a talk on the life and work of President Alfred M. Cohen, whom he knows personally through contact during his student days in Cincinnati.

* * *

DAVE GENSBURGER has the honor of being the oldest living Past President of Sam Schloss Lodge, Memphis, Tenn. He is 85. He is also the oldest member of his Congregation in Memphis.

* * *

SEATTLE Lodge often does more lodge business at its weekly luncheons every Tuesday than it does at the regular meetings, according to Philip Tworoger. Regular speakers entertain all members present by discussing subjects in which they are interested, and many members bring their friends or distinguished guests, who sometimes address the group.

* * *

JEPHTHAH Lodge No. 143, Paterson, N. J., has taken the lead among fraternal organizations of its city in actively supporting an important local civic enterprise. In a resolution unanimously adopted, the lodge has pledged assistance in the building of a large airport. With the Wright Aeronautical Corporation already located in Paterson, Lodge members foresee the city as a center of airplane activity of national importance.

* * *

PITTSBURGH LODGE NO. 44 created great public interest in an essay contest it conducted on topics of current Jewish interest. Cash prizes were awarded the winners, who were Lawrence F. Greenberger for his essay entitled "The Problem of the Jewish College Student," and Max Goldstock for his essay, "The Balfour Declaration." These winners were tendered a dinner by the Pittsburgh Lodge, at which time the awards were made by the local President, Nathan M. Katz.

* * *

BROTHER MOSES WEIL, who organized and was first President of Wilmington (Del.) Lodge No. 470, has observed his 92nd birthday. He was born in Germany and came to the United States 72 years ago. Settling in Cincinnati, Mr. Weil served in the Civil War with the Fifth Ohio Cavalry, and took part in Sherman's famous march to the sea. In 1901, then a resident of Wilmington, he was appointed a magistrate.

Hon. Alfred M. Cohen,
Editor, B'NAI B'RITH MAGAZINE,
Cincinnati, Ohio.
My dear Mr. Cohen:

Through the B'NAI B'RITH MAGAZINE I wish to convey my heartfelt thanks to all organizations that sent me messages of sympathy and condolence since the death of Dr. Bogen. Even if every letter reopens the sorrow in my heart, I appreciate them deeply.

Sincerely,
Mrs. Elizabeth S. Bogen.

HUNDREDS of friends and brothe in District No. 1, as well as the Order in general, are mourni the untimely death of Adam Wiene Past President of District No. Brother Wiener was a prominent a torney in New York, as well as scholar and a gentleman, and he ga devotedly of his services to the Ord during many years.

* * *

THE B'nai B'rith Lodge in Va couver, B. C., lost no time in r opening this autumn. Officially, t season was begun with a concert ear last month. The Lodge at once unde took the organization of an A. Z. chapter in Vancouver, and hopes install it some time this month.

* * *

ALEPH ZADIK ALEPH

ONE of the most recently esta lished chapters of Aleph Zad Aleph is that at Cincinnati. The bo there are singularly fortunate in ha ing as a member and guiding light their chapter Abe Shaw of Kans City, Past Grand Aleph Godol of t national organization. He is a fir year student at the Hebrew Uni College.

* * *

THE installation of Joseph Ullm Chapter, New Haven, Con brought together two of the fi leaders in A. Z. A. work—Charl Shane of Hartford, Conn., formerly Des Moines, Ia., who served as t first Grand Aleph Godol, and Willia B. Horowitz, who is attending Ya University, who served as the fi Grand Aleph S'gan. The installati was an impressive one. Joseph U man, member of the B'nai B'r Executive Committee from Distr No. 1, immediately after the init tion ceremonies, offered a trophy be placed in competition between t chapter named after him and t Hartford Chapter for baseball.

* * *

A HOSPITAL Happiness Group h been organized by Minneapo Chapter No. 8. The function of t group will be to visit the hospitals the city and provide programs of e tertainment for the patients.

* * *

A GROUP of Passaic, N. J., boys a plied for a charter with the requ that, in the event their applicati is accepted, their group be known the Felix Fuld Chapter, in memo of Newark's great Ben B'rith a philanthropist who died recently.

ACROSS THE SEAS

CONFERENCE was held in London recently by the District Grand ge of England for the purpose of ging about concerted action to k and counteract the activities of Christian Missionary Organizations Palestine, Turkey, Central Europe, English-speaking countries. Dr. uel Daiches, President, welcomed gathering and stated that not only he conversionist evil rife, but that he task before the Order were to carried out successfully, all impor- Jewish organizations would have co-operate. He pointed out that German Grand Lodge had already en up the same question with ref- nce to local conditions.

t was resolved that the work of batting missionary activity among s should be concentrated in Lon- and Palestine, and a committee appointed of representatives of ai B'rith, Beth Din, Conference Anglo-Jewish Preachers, and the glo-Jewish Association.

* * *

LIUS SCHWAB was elected President of the First Lodge of gland at its annual general meeting London. A class of candidates was iated into the Lodge at the meet-

special committee was appointed investigate the possibilities of es- ishing a club in London for Jew- students and for the men's and nen's lodges. Their idea is to have n a club central in locality and er the auspices of the B'nai B'rith nd unassociated with any syna- ue.

t was reported that outstanding urers had spoken on Jewish sub- s to non-Jewish audiences under auspices of the Lodge. Among lecturers were the Hon. Lily Mon- u, the Rev. A. A. Green, Mr. A. rner, M. A., Mr. Maurice Myers, Rabbi M. Gollop.

* * *

NITY LODGE, Vienna, has 252 members. Benevolent work dur- the past year was actively under- en by the Lodge. The Home for erted Children has charge of 35 iors. Twenty-three concerts and many lectures were given at Toyn- Hall, the social settlement, and in Children's Home the year's pro- m was satisfactorily carried out. "Sonnentag" Home has cared for tubercular children, a far larger number than ever before. The Convalescent Home entertained 110 guests last summer, among them 59 brethren and family members, 41 girls, and 10 women from the Women's Refuge Home. Aid was also given to the Jewish Technical High School, the Mensa Judaica, and the Kaufman Fund for Jewish Artists. Many purely social affairs were also given.

* * *

MASSADAH Lodge, Vienna, is interested in calling a general meeting of B'nai B'rith at Vienna, with the hope of strengthening the ideals and relationships of the Brotherhood. The Lodge now numbers 83 members. The Committee on Intellectual Activities gave special attention to the problem of bringing Jewish children closer to Jewish ideals. A large sum was given toward the rebuilding of Palestine. Two series of open lectures were held. The Apprentices' Home was aided, and it was voted that every Lodge member must join the Society of the Jewish Technical School. The Social Welfare Committee has instituted an employment agency, and the widows' and orphans' work was well taken care of. Three concerts were given by the Lodge's newly-formed Society for Furthering Jewish Music.

* * *

RELATIONS of the Swiss lodges with the German District, always cordial, were improved still further recently by the visit of District Secretary Alfred Goldschmidt to the Basel Lodge of Basel, Switzerland. The Lodge has also joined the Actions Committee of the European Districts, thus further cementing its bond of friendship with outside organizations of the Order. This is veritably the Golden Age of Basel Lodge, for it now stands on a firm financial basis, its membership is constant, attendance steady, and relations with other nearby lodges excellent. The Lodge is 25 years old and is now directing its energy to procuring the highest type of new and younger members to carry on its good work.

SEVERAL open lectures and social gatherings were held during the past year by Pommerania Lodge, Stargard, Germany, in addition to its regular meetings. The Lodge is anxious for a reorganization of the East German Union of Lodges, and much of the discussion centered on this topic, although questions pertinent to Jewish social and economic conditions were not neglected. Special attempts were made to interest the younger people in the Order. The Home of the Union in Agnetendorf had to be sold because of the weak state of the exchequer.

* * *

THE life and work of Walther Rathenau, his relations to his parental home, to the outside world, and to Jewry, was the content of a talk given before Graz Lodge, Vienna, Austria, by Bro. Dr. Ludwig Brio recently. A long and beneficial discussion followed.

* * *

B'NAI B'RITH lodges of Vienna are steady supporters of the Society for the Tutelage of needy Jewish Orphans in Vienna. Moral and financial aid to this organization are given by the Lodges constantly. During the past year the Society cared for 130 orphans.

* * *

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* * *

THE solidarity of Jewry, as well as the far-reaching effects of B'nai B'rith brotherhood, were demonstrated last month and expressed in a cablegram received by President Cohen in Cincinnati from Shanghai Lodge in China. The cablegram informed President Cohen that it had sent $250 to the Palestine Lodge to be used in alleviating suffering in Palestine as a result of the Arab outbreaks.

Quite True

"HOW is business?" the banker asked Mr. Faitelbaum, his new acquaintance.

"Prospering," answered Mr. Faitelbaum. "My clientele is rapidly growing."

"What line are you in?"

"Children's apparel."

* * *

That's the Question

"MY WIFE does not nag me any more," Mr. Sacks proudly informed his friend. "When she wants to pick on me now, all she does is shake the head."

His friend grinned knowingly. "Whose head, yours?" he asked.

* * *

Irish Confetti

SAMUEL BROMBERG had not heard from his old friend Saltzman since the latter had moved to another town ten years previous. He was therefore overjoyed to receive a letter unexpectedly from his old pal.

But what was his irritation and anger when he opened the letter to read the following cold and brief note: "I am all right. I hope all is well with you. Kind regards." He resolved to get even.

Accordingly, he wrapped a heavy brick in fancy paper and sent it to Saltzman—collect. The latter gladly paid the charges, expecting the parcel to contain a handsome present from his old friend. But what was his dismay to find the brick with this card attached to it: "The news about your well-being made me so very happy that this heavy stone was at once lifted from my heart."

* * *

A Prodigy

KRIMSKI, the young poet, approached his friend the Kibitzer with a long face.

"Noo, what's the matter, Krimski?" demanded the Kibitzer at once.

"Alas!" wailed Krimski, "I had only one copy of my latest poem, and my little girl Bessie tore up the manuscript."

"Well, well!" replied the Kibitzer, marvelling, "I had no idea your six-year-old child knew how to read."

NOW that the high holy days are over, and we are free to turn our thoughts to frivolity again, let's have all the jokes and good Jewish stories you can think of. Send in your favorite laugh-provokers; for each one printed you will receive a new book. Winners this month are Mrs. Harry Kaufman, Corsicana, Tex., and Mrs. Boris Brutskus, Berlin, Germany.

Trafficatechism

MRS. RAPPAPORT pulled over to the curb and brought her sport roadster to a halt at the command of the traffic policeman.

"I was watching you carefully, madame," said the cop politely, "and I'm sorry to say that it looks very much like you passed the 40 mark."

"Oh, my goodness," Mrs. Rappaport exclaimed coquettishly, "it's only this wretched hat that makes me look so old."

* * *

It Was Mutual

COLLECTOR: "Is Mr. Rosenberg in?"

Landlady: "No, sir."

Collector: "But I thought I saw him only a moment ago?"

Landlady: "Then he must have seen you, too."

* * *

More Truth Than Poetry

THE Jewish chaplain was, in accordance with custom, taken to the cell of the new Jewish prisoner as soon as the latter was put in jail.

"What brought you here, my boy?" asked the rabbi solicitously.

"I am, rabbi, a victim of the number 13."

"Thirteen?" the rabbi asked, bewildered, "you don't mean to tell me you believe in such a silly superstition?"

"But it's true, anyway," answered the prisoner. "There were 12 jurors and the prosecutor."

* * *

Content Spells Happiness

FATHER: "You think only of a motorcycle, my boy. There are more important things to occupy your mind than riding a motorcycle

Son: "I know that, dad, but really don't care for an automobi or an airplane."

* * *

A Good Reason

"LOOK here, Morris," said t wife, "the hair on your head totally grey, yet your mustache still black."

"That's logical enough," answer Morris. "After all, the hair on n head is 18 years older than my mu tache."

* * *

And So He Was

THE rabbi was leaving his pul to take up his duties in anoth city. He called together the congr gation for a few farewell remarks.

"I am sure," he said modestl that my successor will prove to be much better minister than I."

"We don't know about that," e claimed the president of the congr gation. "That's what your predece sor said."

* * *

How About the Petty Expenses?

MR. ROSEN was talking with friend when the mailman deli ered a letter from his son Jack, w was away at college. Opening the le ter, Mr. Rosen was confronted with long bill of expenses from his son.

"Hm!" he groaned, "such expens and the worst is the languages."

"Languages?" asked his friend, " they cost so much?"

"Just look!" answered Mr. Rose "Scotch, $200."

* * *

Method in His Madness

LOOEY: "I've been watching th mechanic for the last 15 minut and I'm dumfounded. There's a m who knows his business. He didn spill a drop of oil on the ground. put down the hood gently, fastened securely, and left no fingerprints it. He wiped his hands on clean wa before opening the door, spread clean cloth over the upholste meshed the gears noiselessly, and th drove slowly and with caution into t street."

Joey: "Yeah. That's his own ca